Record of Christian Work

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Brief American Notes. It is gratifying to know that the 96th fiscal year of the American Bible Society held **the record for receipts**—$929,906.58.

Japanese ladies in the Congregational Church, Seattle, sent to Lieutenant Shirase, commander of the Japanese expedition to the South Pole, twenty-five Testaments, bound in leather and gold, for use on the ship. A letter of appreciation was sent by the Lieutenant from Australia on the eve of his dash for the Pole.

A colored steward, caring for the private car of a Californian millionaire, was converted in the Peniel Mission at San Pedro. After his conversion he took a course of special Bible training, the expense of which was provided for by his employer, and now, wherever he goes, spends his spare time in Christian work. He is especially interested in prisoners, and teaches a Bible class for them at Bakersfield, Cal., his home town.

Tarpon Bay, Fla., is the seat of the largest sponge industry in the world, millions of dollars being invested in the industry. The collection of sponges is carried on chiefly by Greeks, 5000 of whom are already congregated there. It is desirable that someone should be sent thither to open up religious work among them, and the Bible Society stands ready to undertake this, if financial provision can be arranged for the work.

The Second Church in Boston, a historic Puritan congregation which passed into Unitarianism in the defection of the early nineteenth century, has given up its building on Copley Square to make place for the new Methodist Headquarters Building for New England. The pastor of this church for many years was the Rev. Mr. van Ness who wrote a book on "The Religion of the Future." The history of Boston Unitarianism constitutes a grim commentary on the title. James Freeman Clarke's old church is now occupied by Presbyterians, Dr. Hale's first church building is a Jewish synagogue, Dr. Bartol's a branch of the Public Library, the Hollis St. (Unitarian) Church a theater, and the Second Church now gives way to Methodism. The remaining Unitarian congregations in Boston shrink slowly but surely.

The International Y. M. C. A. has secretaries working at Liverpool, Southampton, Bristol, Glasgow, Havre, Antwerp, Rotterdam, Copenhagen, Geneva, Libau in Russia and Hangö in Finland, **to assist emigrants** passing to America. Last year they met in all 802 steamers, gave 54,926 cards of introduction and 12,871 special introductions to secretaries in North America, and wrote 4663 letters for young men leaving home.

Thirteen more secretaries, stationed in American and Canadian ports, meet, help and advise the emigrants **when they reach the American side.** And when they are fairly settled in the United States, the Y. M. C. A. conducts classes for instructing them in English. These were organized last year in twenty-nine states and in four Canadian provinces; 1179 teachers, chiefly volunteers, directed classes; and 16,927 immigrants took the course.

At a conference of leaders in the Southern Presbyterian Church held at Montreat, N. C., this testimony was given as to the **efficacy of the Every Member Canvass:**

"Two hundred and fifty churches adopting the system have averaged $7 *per capita* to benevolences, while the strongest

churches of the Assembly, not using the canvass, are giving at less than one half that rate. These same 250 churches showed last year a marked increase in the number of conversions to Christ."

Not only have Methodist, Congregational and Presbyterian theological schools in Montreal joined with Episcopalians **in joint sessions,** but Presbyterians and Methodists are planning the same amalgamation in Winnipeg, and it is an open secret that the magnificent new building now going up in Toronto for Knox College is to accommodate theological students of the United Church. In Vancouver the Methodists and Presbyterians are building from one plan the opposite sides of what will be, when completed, a great college quadrangle—their library, reading-room and assembly hall being even now in common.

The sum of $200,000 is being raised in America by Yale men towards the **equipment of the Yale Medical and Educational Mission in Changsha, China.** This will provide for twelve main buildings. The Leabury Memorial Library and two professors' houses have already been secured. The plan of the College calls for a large quadrangle, with cloisters built on the best Chinese architectural lines. There will be dormitories, refectory, classrooms, chapel, power-house, library and homes for the teaching staff.

The Y. M. C. A. Under the Southern Cross. The International Y. M. C. A. has now six city Associations in South America (four in Brazil, one in Argentina, and one in Uruguay), and a seventh at Valparaiso, in Chile, is in process of organization. The tenth anniversary of the Buenos Ayres Association was celebrated by the inauguration of a splendid new building, costing $200,000. The exercises took a whole week and constituted a striking commentary on the international character of the work in the southern city. The first night was devoted to the 400 English-speaking members, the English and American ministers both being present; the second was assigned to the 500 Argentine members; the third to the large Scandinavian section. The Germans had the fourth night. The Ministers of Germany, Switzerland and Holland were in attendance, also the *Chargé d'Affaires* of Austro-Hungary. On the following evening the Rector of the University of Buenos Ayres received the members of the student community associated with the Y. M. C. A. There were 150 representative University men present. Sunday was given over to English religious services, and Monday to the Spanish-speaking Protestant churches with their fifteen pastors. In all, during the dedication week, over 2000 people, representing every section of the cosmopolitan life of Buenos Ayres, visited the building.

Things Filipino. The Roman Catholic Church is straining every nerve to recover lost ground in the Archipelago. Immense sums have been put into real estate in and around Manila, and generally throughout the islands. Yet its grip on the people seems loosening. The American Public School System is transforming the whole *milieu* and atmosphere. Debating clubs and contests are taking the place of the old Roman Catholic *fiestas,* and athletics are supplanting cock-fighting. Five hundred thousand children attend the common schools, to pour later, year by year, into the stagnant Filipino life, bringing new ideas and new modes of thought. The provincial high schools train a selected body for the University, where nearly a thousand students are gathered in various departments. As many more will shortly be in training in the magnificent new Normal School Building. The Independent Catholic Church, under Bishop Gregorio Aglipay, which represents one of the largest defections from Rome since the Reformation, seems to be gaining ground, notwithstanding the court decision which deprived it of rights in parish buildings. New churches are being constructed and steps taken for the training of a suitable ministry. Archbishop Harty, forgetting the apparent desire of certain Roman Catholic ecclesiastics at home to gain a foothold in the administration of the Y. M. C. A., denounced the plan for a Filipino Y. M. C. A. student dormitory in Manila and urged his people to oppose it. The answer was a subscrip-

tion of 100,000 *pesos* in five days, largely from Roman Catholic laity.

Mr. Maxfield of Negros is working a novel yet effective system of colportage among the people of the Negros Island. During vacation time he stations a large number of young women from his training school at various widely removed points and provides them with Scripture and other religious literature. Then, for three or four weeks, he passes, by bicycle, from group to group, directing, encouraging and helping them in their sales. As a result a surprising amount of literature is placed in homes, the churches are quickened, and the women in training gain confidence and experience in Christian work.

The Hymn of the *Titanic*. Pastor Saillens, who composed the French version of "Nearer, my God, to Thee," writes in *Grace et Verité:* "The wreck of the *Titanic* greatly moved the people of Paris. Leading papers such as the *Temps, Figaro, Echo de Paris, Liberté, Excelsior,* and others, reproduced the hymn, 'Nearer, my God, to Thee.' In a great concert given at the Trocadero by the Colonne orchestra, before the Berlioz *Requiem* was played, the hymn was sung. The impression made on the audience is thus described in *La Liberté:*

"When the first notes of the hymn were heard the whole of the audience rose and the musicians of the Colonne orchestra did likewise. All faces seemed suddenly to grow pale; women buried their faces in their hands, weeping or praying. A trembling passed through this crowd of persons, for the most part composed of sceptics. But as one listened to this supreme appeal to the mercy of God, one's imagination seemed to mingle with the tempest, at night, in the frozen infinitude, in the terrible solitude of the mighty vessel wounded to death, filled with human beings on the point of perishing. . . . . The hymn rose intense and solemn:

"'Nearer, my God, to Thee,
Plus près de Toi.'

"Doubtless among those who listened not a few comprehended that this faith, neglected, forgotten, denied, would, at certain moments, find all its force, all its empire, in hearts the most frivolous, in minds the most 'emancipated.' . . . . But then, if at some tragic moment of life we would do as did those on the *Titanic,* could *we* sing a hymn? *Do we know any?*"

The Jew in Public Life. Dr. Melamed, writing in *Die Welt,* is responsible for the following statements:

In the European parliaments 120 Jews sit as deputies—sixteen being in that of Great Britain. There are three Jews in the present English cabinet. A Jew named Klotz is Minister of Finance in the Poincaré ministry; a Jew named Brandes is Minister of Finance in Denmark; and a third Jew, Fischer, has been chosen to the position of financial adviser of the Chinese government. In the last five years Jews have been Prime Ministers of two of the Great Powers—Luzzati in Italy and Monis, a Bordeaux brewer, in France. There have been Jewish Under Secretaries of State in late years in Italy, Turkey and England. Jews, as leaders in political parties, are to be remarked in all important states: Haase and Bernstein in Germany, Adler in Austria, Reinach in France, Winayer and Sliosberg in Russia, Strauss in the United States. The founders of the great political parties in Germany were exclusively Jews, Stahl having laid the bases for the new Prussian Conservatism, Lassalle for the Social Democracy, Lasker and Bamberger of the liberal factions. Jacoby has been the particular light of German democracy. Disraeli fathered English Democratic Toryism. A Jew, Gerschuni, injured the Russian autocracy irretrievably, and another Jew brought the Russian revolution to a miserable fiasco. A Jewish general, Labruégue, has been sent by the French government to St. Petersburg to confer with the Russian general staff on weighty strategic and military-political questions. The most important authors on international law, Asser, Jellinek and Cohen, are Jews. In a word, Jews are everywhere as heads of governments or leaders of revolutionary parties. Two of the greatest thinkers of the present day have, consciously or not, formed whole political schools: Revisionism in German Social Democracy is related to Hermann Cohen's teaching, as the revolutionary Syndicalism in France to that of Henri Bergson. The *Neue Freie Presse* recently pointed to the intuitive philosophy of Bergson as the theoretical starting-point of Syndicalism. This Syndicalism is, on the one side, a factor in the political life of France and,

on the other, the destroyer of the intellectual socialism founded by the Jew, Marx.

Reminiscences of Gaston Frommel.

Gaston Frommel, the Swiss theologian, whose untimely death is mourned in the churches of France, is not as yet widely known by evangelical Christians in America. On the European Continent he is esteemed by many as the peer of Vinet and Secrétan. Some reminiscences in *Foi et Vie* picture this young thinker and saint.

"We had," said the writer, "little prayer-meetings with Professors Martin and Frommel in a room on the Rue St. Léger. It was a good idea indeed, that! Between the professor's chair and the student's bench the distance is usually too great. A professor and a student on their knees beside each other are incredibly near one another.

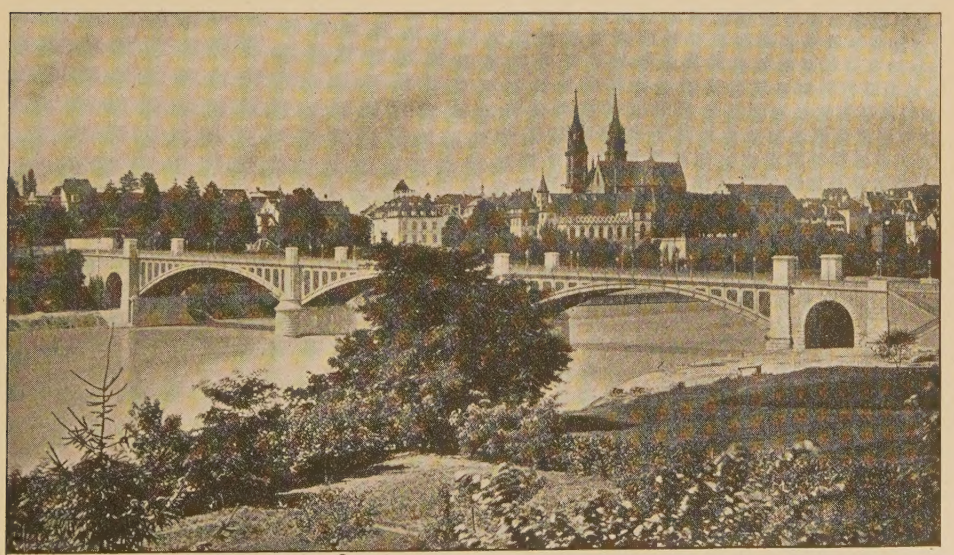
"It was a singular emotion one felt, watching Frommel, the profound philosopher, bending his tall figure in humble prayer to God. How he prayed! I will not say it was moving. It was more. It gave one nearly a feeling of consternation. His prayer seemed to bring God to the place. One felt Him present. I could think of nothing but of His presence. Prayers are often conventional things. One repeats them for the edification of one's self or of those one is with. Frommel's prayer was what it set out to be—a meeting with God. For the first time in my life I was conscious of God, sensible, and on the spot. I could follow anywhere the faith of the man who thus brought me before my God.

"Frommel told me that he believed a great religious revival was impending, of which he felt everywhere signs and indications. 'Our youth has,' he said, 'an ideal of justice. In its march it will meet God in Jesus Christ, for the justice of which it dreams is precisely that which Christ preached. The youth of our day dreams, also, of a great fraternal love, uniting man to man, and this love Jesus Christ lived out, without weariness or forgetfulness, unto the Cross.' Frommel affirmed further that there was 'a great law of Christian revivals. They are all Pauline in base and character. Each has its own peculiarities, indeed, but all have this in common. They are dominated by the Cross. Souls, bending under the burden of sin which they detest, break with it and find peace through the Cross of Jesus.'"

A Peace Demonstration in a Novel Setting.

The huge red mediæval cathedral at Basel, in Switzerland, which stands high on terraces overlooking the Rhine and the Black Forest, was the scene, on the 24th of November, of an unusual gathering. It may, indeed, be doubted if, in the history of European cathedrals, a demonstration in behalf of the realization of the Christian teaching of "peace on earth" has ever before been held.

This particular demonstration was planned and carried through by socialists, gath-



BASEL: UPPER BRIDGE AND CATHEDRAL.

ered at their International Congress in the old Swiss city. The council of the Protestant Churches of Basel, complying with socialist requests, opened the vast church for the meeting. The procession to the cathedral was led by a group of little girls escorting a symbolical figure of Peace. They were followed by the leaders of international socialism, preceded by a gigantic red flag. Then came the delegates (grouped by nationalities), innumerable corporations, banners, trades' associations and thousands of socialists, chanting revolutionary hymns. When the *cortège* reached the cathedral the great bells rang out in deep, full chorus. More than 5000 persons poured into the vast nave and transepts. Certainly no socialist gathering was ever held before in such a setting of dim light, blazoned panes and shadowed vaulting. Over all, in the choir, was the great white crucifix, the Prince of Peace nailed to wood. The unaccustomed surroundings seem to have had a quieting influence on the multitude. The mutes were on the usually raucous notes. M. Jaurés, the leading orator of French socialism, contrasted the Christians who had opened their church in the interest of peace, with the Christian Powers who stand ready to hand over masses of humanity to the war demon's brazen clutches.

"I seemed to hear," he went on to say, "a hymn of peace in the sublime notes of the bells, and I recalled the inscription, *Vivos voco. Mortuos plango. Fulgara frango.* I would call the living to defend themselves against the threatening monster [of war] emerging above the present horizon. I weep the innumerable dead spread out on the plains of South Eastern Europe, whose stench reaches us even here. I would break the lightnings of war threatening us from the clouds."

Basel was the seat of a great Church Council in the closing century of the Middle Ages. For seven long years factions wrangled and bickered in the old cathedral. The mediæval church here struggled to compose its schisms and to bring peace into its corporate life. It was a sight to make the apostolic company on the great windows blush a deeper red in the evening sun. But with this great gathering of the people burning with a desire for the end of war, Christ and His apostles could but be touched.

"It was fitting," says M. Paul Doumergue, "that the cathedral bells should have sounded out in grave approbation into the chill November air."

Russia in Persia. Doctor Wilson, of the Presbyterian Mission in Persia, writes reassuringly of the prospective Russian absorption of Northern Persia, in so far as its relation to existing missionary work is concerned. The Russian system has, indeed, not reached American standards of religious freedom, but it is far better than that of Islam. Converts from Mohammedanism have, in the past, fled from Persia to Russian Trans-Caucasia to escape persecution. Russia has always allowed, and even forwarded, a circulation of the Bible. Russia, as the massive and century-long antagonist of Islam, is not likely to interfere with missions whose end is the evangelization of Moslems. Russian annexation of Persia will end the slow attrition under which Christian people have so long been ground to powder. Dr. Wilson describes many instances of this process. In the districts of Karadagh the Armenians have been driven to the high and barren hills, leaving the fertile valleys to Mohammedans. In Pers-Armenia one is struck with the number of villages, formerly Christian, which are now occupied by Moslems. One sees a shrine or a church, and is informed that, in the no remote past, it was the center of a Christian population. In the region of the Shakoik Kurds, above Salmas, is a so-called Kurdish tribe till recently composed of Christian families. In Khoi, Maku, Persian Kurdistan, the same movement of dull, slow, merciless, forced assimilation has been going on. Christian testimony is not received in Persian courts, and a Christian's life is valued at the price of a donkey-load of wheat. This incessant pressure led 15,000 Nestorians, in 1897, to abjure their ancestral faith and to unite *en masse* with the Russian Church. To us in the West it seems strange to conceive of the great Slav empire in the *rôle* of emancipator, yet so much worse are conditions for Christians under the Moslem harrow, that Russia is actually longed for as a deliverer.

In general civilization Russia and Persia can hardly be too highly contrasted. Dr. Wilson compares the Russian Baku with

the neighboring Persian Tabriz where he has lived thirty years. In the former are wide, asphalt-paved streets, fine blocks of stone buildings, great petroleum and other industries, water works constructed at a cost of 30,000,000 *rubles*. Tabriz, on the other hand, though larger in population, is an overgrown village, with winding, narrow streets, dirt-clogged, full of secluded harems and with the general atmosphere of a retarded civilization. Baku was formerly a Persian town of the same type—seat of a fanatical Moslem Kahn. Now its population of 200,000 is composed by half of Armenians, Germans, Russians and other Christian peoples. There are Russian Baptist, Lutheran, Molokan, Evangelical Armenian and other Christian churches, besides those of Rome and Russia. With all her deficiencies Russia will, in Dr. Wilson's judgment, sooner or later prove the medium for the entrance of the civilization of Western Europe into that gray heap of ruins which we call present-day Persia.

The Collapse of Wellhausenism. Ten years ago Wellhausen took as unquestioned a place in the field of official Old Testament criticism as the Empress Dowager in the palace politics of Peking. To-day his rout is as complete as that of the Manchus. The various bases of his carefully constructed theory of an evolution of Israel's religion from a nomadic tribal faith, up through a Canaanitish peasant religion, through a prophetic to a highly developed legal-ceremonial faith, have been cut away by the findings of archæological research. We recall with what confidence his American imitators used to declare that Moses could not have written the Pentateuch because the art of writing was not, in his time, developed in Israel. Now even the radical investigator, E. Meyer, in describing Jewish capacity for historical composition, declares:

"This far outstrips what we know of oriental composition elsewhere—the dry official annals of Babylonians, Assyrians, and Egyptians."

The whole Orient of antiquity was under the influence of Babylonian culture, as the Tel-el-Amarna tablets, which antedate the earliest Hebrew MSS. by 600 or more years, clearly show, and it is not possible to imagine Palestine as untouched by it. The Hammurabi Codex (2000 B. C.), found by French explorers at Susa in 1902, proved the existence of legal systems of high elaboration in Moses' time. The sacrificial tablets, such as those found at Sippar and Marseilles, and the traces of ritual cult among the Minæ in South Arabia (who were kin to the Midianites with whom Moses lived in exile) show that there is no reason for postulating a late date for the Pentateuchal ritual.

The eschatological literature of the Old Testament has its parallel in that of Egypt, although the differences are, of course, heaven-wide. To the Proverbs we can compare the primeval Egyptian proverbial literature. The Psalms, said the Wellhausenians, could not have been composed until after the Exile. Yet we have now a whole category of Babylonian psalms, penitential psalms included, on an incomparably lower spiritual plane, however, since law and literature, ritual and psalm, witness among the Hebrews to an inspiration in which the East at large had no share. Giesebrecht attributes the Pentateuchal code essentially to Moses.

The story of the finding of the law in Josiah's times was declared by the critics to be a fiction concocted to give credence to late devised codes and rites. But this incident finds its parallel in Egypt. Ancient legal documents were often placed in temple walls and not discovered until centuries after. Thus Thothmes III. found an ancient code, so an inscription tells us, in the rebuilding of the temple of Denderah, which had been placed there by King Pepi.

"With the theory that the law must be delegated to a period after the prophets," says Kittel in his 'Old Testament Science,' "we must break. It comes from a method which reached its zenith in Wellhausen."

Another fact which militates against the Wellhausen hypothesis of an evolution from an idolatrous to a monotheistic faith is that there has never been found a suggestion of a Jehovah image of any sort in Palestinian soil—in fact, no idolatrous images in any human form. This is, in itself, a good indication of the unbridged gulf which separates the religion of revelation from the religions of human invention.

Christian Wage-workers of Holland. The Dutch League of Christian Wage-workers was founded in 1877, under the leadership of A. S. Talma, a young pastor interested in social questions, who later became successively Deputy Minister of Labor and Minister of Agriculture. This League now numbers 216 sections and more than 13,000 members. Its aims, social and political, are much the same as those of other wage-workers' organizations, but "from different motives and by different methods." It insists upon the need of a Christian foundation for all social political life; demands that the schools be kept Christian and not neutral; and that the custom of Sabbath-keeping be retained. Its social programme comprehends old age and accident insurance, proper regulation of women's labor, organization of production through joint action of employer and laborer, and agrarian reform. Dr. Kuyper, the famous Calvinist theologian and Christian radical Premier of Holland, has stood, in the past, very near to this group. Its membership is largely in the Dutch Free Church.

A corresponding organization of wage-workers in the State Church is the National League of Christian Workingmen, with 130 sections and more than 12,000 members. There is, further, in Holland a Christian National Federation of Trades Unions, embracing both Protestants and Catholics, the organ of which is *De Gids* (The Guide). It is interesting to recall in this connection that the leader of the Dutch Social Democracy is a former pastor, Domela Niewenhuis.

Hindu Students and the Scriptures. In a sermon in St. Paul's the Rev. W. E. S. Holland, who is principal of the C. M. S. College in Allahabad, said that the Indian government is intensely exercised as to the kind of education to be given the people of India. At an official conference convened some time ago to consider the subject, there were present thirty directors of education and both Hindu and Mohammedan authorities. The first proposal was moral education apart from religion, but scarcely any had much to say in behalf of that. The English Theosophist principal of Mrs. Besant's College in Benares said: "My experience has satisfied me that in India, at least, moral education of the young, apart from devotion to a personal religious ideal such as Christ or Buddha, is an impossibility." The Hindus were next asked what they could do to provide moral education under religious sanctions. Their leader replied:

"Religious education for the Hindus is an impossibility, for Hinduism is either philosophy or ritual, and in either case is equally futile for the purpose of ethical guidance of the young; and, moreover, Hinduism is so divided within itself that you could not produce a text-book on this faith which would be acceptable to more than ten per cent of any chance collection of Hindus."

The Mohammedans had nothing more hopeful to suggest and both agreed that the supreme difficulty was that students were not interested in, and did not wish to study, their own religious books.

This brought up the missionaries who had a very different tale to tell.

"We were the only people with a programme. We could speak of Christian schools and colleges which, though often more expensive than the non-Christian, were, nevertheless, from one end of the country to the other, crowded to overflowing. Only last summer I had 172 applicants for 29 vacancies in our C. M. S. Hostel, the most expensive in Allahabad. We spoke of their eagerness for Bible teaching, these same students 'who have no interest in their own religious books.' In our Hostel, where religious study is wholly optional, such is the hunger of these students for the Bible, which they feel alone can take the place of the religions they have lost, that of our 100 Hindu students always half, generally two-thirds, come to us for from one to six periods a week of voluntary Bible teaching in out-of-college hours. We take them all separately, and so the four of us are occupied for three to five hours daily in the glorious work of explaining the Gospel story to keen and subtle Hindus.

"During twelve years, for some seven thousand hours, I have sat opposite subtle Hindu faces, one by one, and watched these faces glow, and the eyes fill, as new light from the Word has entered and mastered the soul and understanding. The supreme, and, to my mind, the only proof of the Word's inspiration is that it inspires men. I do not seek to prove inspiration. That might mean hours of barren discussion. I say to them, 'Here is a Book. Take it

and read it and see if God does not somehow speak to you through it, as He has spoken to me.'"

Brief Notes from Abroad. The University of Cambridge having decided to give **theological degrees to other persons than Episcopalians,** the *Church Times* is led to remark that

"this is as if the Royal College of Surgeons should grant its degrees to homeopathists, Christian Scientists, bone-setters and amateur doctors of every sort or kind, providing they could pass an examination divested of the recognized fundamental principles of medicine and surgery."

The *Bulletins* of the French Catholic dioceses are everywhere complaining of the relatively **few men going into the French priesthood.** The number of new recruits is insufficient to replace the vacancies caused by death. And not only are the churches affected. The church or parochial schools are also feeling the shortage of candidates in teaching orders.

Armenians of the Levant organized in 1906 a **General Armenian Charitable League,** with headquarters in Cairo. Its first leader was his Excellency Boghos Nubar Pasha. Its aim is announced to be the intellectual and moral development of the Armenian people in Asia, and the improvement of their material and economic condition by subsidies and help of other sort. Branches are being formed in Bulgaria, America, Rumania, and even in Turkey. At present there are more than 100 local centers and 7000 members. The president of the Constantinople branch is Noradungian Effendi, Minister of Foreign Affairs. Various well-to-do Armenians are beginning to aid its projects and are likely to do so on an increasing scale. Thus a certain Mr. Mentemetian of Tokat has given 75,000 *fr.* for a school in his native town, and a married couple have recently presented it with 48,000 *fr.*

The Criminal Law Amendment Bill passed by the English Parliament **to end the traffic in women** was originally provided with a clause which stipulated flogging as a punishment for a second offense. Mr. McKenna, in charge of the bill, declared that the police considered that this would act as a decided deterrent to the degraded men living a life of parasitism upon girls. Whereat a Conservative member, Mr. Stewart, suggested that this deterrent might well come into operation earlier, and flogging was accordingly adopted by the Commons as punishment for the first offense. Leaders in the English Jewish community have been prominent in this campaign against women slavery. This is as it should be in view of the part which Jews play in the international traffic.

There is a constant passage **from Catholicism to Protestantism** in Prussia which is not counterbalanced by an equivalent movement in the other direction. Thus in 1910 the number of Catholics becoming Protestant was 6126; of Protestants and Jews becoming Catholic 544. Even more marked is the "out-of-Rome" tendency in Austria. Between 1908 and 1910 the Austrian Protestant community grew from 534,941 souls to 593,256. This growth of 58,315 adherents is due partly to emigration from Germany, partly to natural increase, and partly to abandonment of Romanism. It is reported that an "away-from-Rome" meeting, held in Vienna in protest against the superstition of the Eucharist demonstration last fall, was closed by the secession of eighty-four heads of Roman Catholic families to Protestantism.

European socialists generally in their party platforms declare **religion to be a private matter,** yet they never tire of attacking religion. The socialists of Saxony have now taken steps to legitimize this interpretation. They offer the following proposal to the coming party Congress:

"Since our party programme is often so explained as if the religious question were a private affair, with which the party has no concern, The Party Day expressly declares that the Social Democratic Party, and especially its press, has, as an essential task, to show the irreconcilability of religion and science."

Die Reformation announces that in the last twelve months nearly a thousand young women have **left Switzerland under Mormon direction** for the United States. These girls have been assembled thither from neighboring European countries for transportation to America.

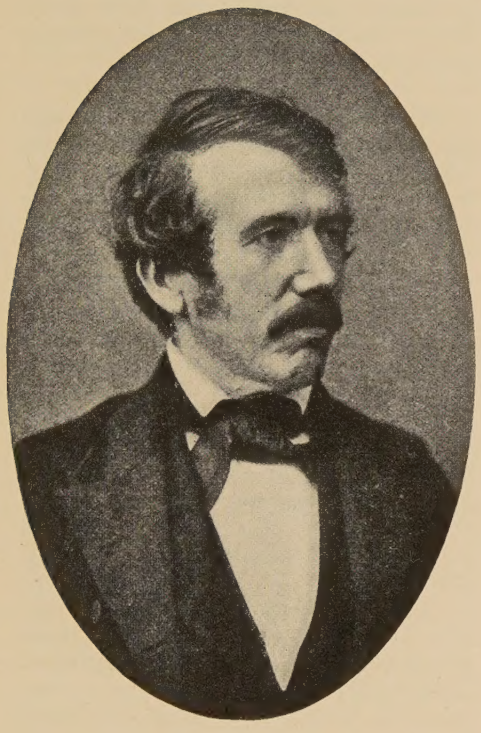
El Cristiano of Madrid describes an **interesting evangelistic campaign in Portugal** which has been carried on in the last few months by Messrs. Braga and Oliviera, converts to the Gospel in Brazil. These gentlemen determined to take advantage of the freer conditions which have followed the establishment of the Portuguese Republic, in order to undertake aggressive evangelistic work. They brought with them from Brazil a tent for meetings and picked out for operations the most fanatical Portuguese city, Braga, "the Rome of Portugal." A hundred persons daily attended the meetings and in the first month 94 Bibles, 121 New Testaments and 607 portions were sold. In the following month sales were twice as many, and at Povoa de Varza, after a meeting in a theater, at which 600 were present, the audience stormed the Scripture booth and bought out every copy. At Villa Reale there were a thousand listeners, and at other points large audiences also.

The rise of the new power in South Eastern Europe is not unrelated to the missionary enterprise. The first **impulse to higher education in Bulgaria** came from Robert College, the American Mission College in Constantinople. When the first Bulgarian National Assembly met in Tirnova in 1879 for the adoption of a constitution, one of its acts was the passing of a resolution of gratitude to President Washburn and Professor Long for what they had done towards the elevation and independence of Bulgaria. The Assembly was largely made up of peasants in sheepskins. The only ones who knew anything of parliamentary law were the graduates of the American mission college. King Ferdinand has called Robert College a nursery for Bulgarian statesmen. For a certain period all the Bulgarian Cabinet officers, save one, were Robert College graduates. Among other prominent graduates have been the Bulgarian Premier, Stoiloff, Slaverkoff, Minister of Public Instruction, General Vinaroff and Judge Karandjuloff, the representative of Bulgaria in the Hague Conference of 1907.

In the Church of Scotland the Laymen's Movement has been promoting a special Mission fund of $25,000, and has been seeking to enlist seventy additional missionaries for the Church's foreign force. The United Free Church of Scotland is working to secure forty additional missionaries. Large increases in missionary contributions are reported from Hamilton, Dundee and other points.

In 1690 the Lutheran authorities in Copenhagen forbade the sounding of bells in the Calvinist (Huguenot) church of the city. This proscription was in force until after the Revolution of 1848—the upheaval which swept away so many cobwebs in the codes and customs of the Continent. But by this time the church tower was too weak to support the vibration of the bells and it is only in the present year that repairs have made—after a lapse of 222 years—the summons to church service possible in the Reformed Church of the capital city of Danish Lutheranism.

Der Alkoholgegner of Vienna speaks with admiration of the **growing temperance work among the Bohemian Calvinists.** This has come up in the last few years under the leadership of Pastors Stahlik, Urbinek, Bednar and others. Already in almost all their parishes the youth have been won to abstinence. When Pastor Stahlik began his agitation in Jawornik in 1902 the school teacher of the place declared it a hopeless task. Three peasant lads were induced to form an organization. For thus leading the way they were attacked in the woods and obliged to swallow whiskey, forced down their throats. But to-day every fifth person in the place is an abstainer and one of the original three is the abstinent mayor of the village. The organization has built, at an expense of 6000 *kr.*, its own headquarters building. In 1902 the authorities of this Carpathian village were unable to suppress the drunken excesses at funerals during a typhus epidemic. Now, thanks to Pastor Stahlik and his presbytery, "home prohibition" is quite general, while the whole moral level of the place has been distinctly raised. This moral-hygienic culture work characterizes quite generally the Reformed Churches of Bohemia.



David Livingstone

David Livingstone. The 19th of March, 1913, is the centenary of Livingstone's birth, and is to be celebrated widely in the churches of the English-speaking world. At the age of ten the great missionary-explorer started in as a piecer in a cotton mill. The family of nine lived in a single room. "It must ha' been a wee bit thronged," acknowledged the care-taker of the room to the writer at Blantyre years ago. Livingstone's early education was obtained after his day's work was done. As a factory hand he pledged himself to give to missions "all that he might have beyond that required for his subsistence." His intention, after deciding for missionary service, was to go to China, but the wicked opium war blocked his way and he turned, at Robert Moffat's suggestion, to Africa.

During his career in the Dark Continent he traveled 29,000 miles, explored an area of a million square miles, discovered Lakes Nyassa, Bangweolo, Moero and Ngami and the Victoria Falls and first traversed the whole length of Tanganyika, adding greatly to our knowledge of African botany, geology, zoölogy and hydrography.

His life was saturated with the spirit of prayer from his boyhood days at Blantyre to the end which came to him kneeling in his tent at Ilala, beside a still burning candle. "I am with you always," he quoted in one of his letters, "even to the end of the world. It is the word of a Gentleman, of the most sacred and strictest honor, and there is the end of it"; and again: "He will keep His word: I can then come and present my petition and it will be all right."

Livingstone's heart is buried under a *mvula* tree in the African jungle; his body was embalmed by his two African servants, Susi and Chuma, and carried to the coast after a nine months' journey through the wilderness. It now rests in the Abbey Church at Westminster and on the flat gravestone in the pavement are written the words: "Other sheep I have, which are not of this fold: them also I must bring."

The soul of Livingstone, as of another great friend of the black race, marches on, and the Dark Continent is being evangelized at an increasingly rapid *tempo*. Livingstone made, on one occasion, a visit to the University of Cambridge and secured a large number of University men for missionary service in Africa. Referring to this, a friend of the great explorer wrote: "That Cambridge visit of yours lighted a candle which will never, never go out." This is equally true of his ministry as a whole. The path of this just man through the trackless African forests is as a "shining light, that shineth more and more unto the perfect day."

The admirable **Year Book of India,** which Dr. Jones of the American Board edits, exhibits movement all along the

line for the evangelization of Hindustan. Of the 25,000 students in the Indian higher educational institutions, 5493 are in Christian colleges. In South India alone there are to-day fully 1000 Christian college graduates, leaders in the life of the Christian community. As an illustration of the superior culture of this community it may be mentioned that in the Madras Presidency, English is spoken by one Hindu of every 132, one Moslem of every 157, but by one Christian of every 15.

During the past year the Y. M. C. A. has been actively expanding. New buildings have been built in Calicut, Galle, Jaffna, Alleppy, Coimbatore, Jubulpore, Kolapur, Kottayan and Madura.

The Sunday schools of India reported in 1910 a membership of 565,717 as against 65,728 in 1881—an increase in thirty years of 860 per cent. North Ceylon has now one Sunday school member to every nineteen of the total population. Ten million pages of Sunday school literature are published yearly in twenty Indian vernaculars, and in 2000 centers Scripture examinations on the lessons for the previous six months are held. More than half the candidates in these contests are non-Christians.

The first Christian Endeavor Society was established twenty-eight years ago. There are now 1300 such. Twelve traveling secretaries, the money for whose support was raised at the last World Convention in Agra, now care for the interests of the young people's work.

The Indian Division of the Salvation Army reports a total staff of 2492 workers, native and European, an increase of 231 in two years. "It is no unusual thing now," says Commissioner Booth Tucker, "for entire villages to come over to us, inviting us to destroy their temples and altars." The Army has 2 hospitals, 6 dispensaries, 21 industrial boarding schools, 435 day schools with 9918 children, 5 farm colonies with 1400 acres of land, 17 weaving schools, 11 settlements for criminal tribes with 2300 persons on them, 4 rescue homes for girls, an industrial home for stranded Europeans, a central bank and 20 village banks for loaning at reasonable rates to villagers. Commissioner Tucker mentions one village where a mutual loan association was formed with funds which in the heathen days went for drunken orgies.

The Enmity of Reformed Heathenism for Christianity. The Hindu sects, Brahmosamaj and Aryosamaj, which many, in the past, thought might bridge over the abyss between Hinduism and Christianity, grow yearly more antagonistic to Christian effort in India. Instead of constituting an approach to the religion of Jesus they attempt at every point to block its forward course. The agnostic and atheist publications of the Rationalist Press Association, poured from England into India, are utilized both by Hindus and by Singhalese Buddhists to obstruct Christian mission work. These publications cut, of course, at the roots of the religions of India. Yet the instinctive hatred of Christianity is stronger among the heathen than love for their own faiths, and they welcome these two-edged weapons. For paganized Christianity, however, they have no fear and little antagonism. Thus Ceylonese Buddhists go in large numbers to make offerings in the Roman Catholic Church of St. Anthony in Colombo, especially fishermen, desiring a good catch. They do not hesitate to invoke a Romanist saint to help them commit what is, in Buddhist teaching, a serious sin—viz., the taking of animal life.

In Protest Against Idolatry. The *Northern Christian Advocate* prints a letter from Mr. Worley of Kutien, in which the friendliness of many Chinese officials is dwelt upon. In one case a non-Christian Mandarin urgently requested a preacher for his district and offered $20 towards the expense. In another a new Republican official sought for Christian teaching that the people in his care might be lifted out of idolatry. His is a community fixed in the grip of a superstition which controls all the business of life. When one hires a sedan-chair, for example, one pays, besides the chair-fee, so much additional for the maintenance of idol worship. The official

in question has been always ready to make a present to the bearer above the usual tariff, but refuses to countenance the idol tax. His gift, however, is invariably refused since public sentiment demands recognition and support of idolatry. The official, though not a Christian, has an intense dislike of idolatrous systems, and consequently walks wherever his duties take him. Four times, recently, has he made the twenty-mile journey to Foochow on foot rather than to compromise his beliefs.

The New Mission Hospital at Poona. Dr. J. R. Williamson—who will be remembered in American Student Volunteer Circles as coming from Scotland some years ago to assist as secretary in Student Volunteer agitation, and also as the author of a volume entitled "The Healing of the Nations," widely used as a text-book on medical missions—is now working in connection with the United Free Church of Scotland's Mission in Poona. In four years he has, in limited quarters, treated 36,118 out-patients and performed 1076 surgical operations. Lately he has seen the successful close of a campaign which he has led for the erection of an up-to-date hospital, the Henry Drummond Hospital, with separate medical, surgical and ophthalmic wards, accommodating seventy-five patients in all, a children's ward, private rooms, operating rooms, laboratory, complete water system and library. For this enterprise he has secured 50,000 rupees from a native charitable fund, 50,000 rupees from the Legislative Council of Bombay, and the remaining 65,000 by private subscription. Surd ur Natu, a Hindu gentleman of Poona—and Poona Hindus have, in the past, been famous for their anti-Christianity—made an abatement of 3000 rupees on the price of the site.

God's Word and Mission Schools. It seems singular that the mission paper, the *Orient* of Constantinople, should be obliged to "put itself unequivocally on record as advocating the thorough and systematic teaching of the Bible as a part of the curriculum in all the mission schools and colleges of Turkey." It is like suggesting that girls in a cooking school should be taught to make bread, or the students in a Polytechnic should study mathematics. The *Orient* explains that there is a tendency in certain quarters to relegate Biblical instruction to Y. M. C. A. classes or to give it an optional character, as if the branch were of secondary importance.

"The Bible," it continues, "is a book reverenced by all races of this Empire as the Word of God. A Moslem resents any lack of respect to this Book and puts it reverently to his lips as a sacred book. If evangelical Christianity stands for anything in this land, it stands for the free and personal reading and study of the Bible, as the one rule of faith and practice for every man. It is a disgrace to our educational system that it is to-day possible for a young man or a young woman to carry away the diploma of any of our colleges and yet be ignorant of the contents of the Book of books."

In the Japanese Y. M. C. A. organ, the *Pioneer,* Mr. Fisher strikes another note. He tells of an enthusiast for Bible study, a Mr. N., member of the National Committee of the Japanese Y. M. C. A. He was first stimulated to Scripture study by Mr. Clayton Cooper, and directly put into operation in the Imperial University, the small group system which Mr. Cooper advocated. Attending later a conference, he happened to hear an exposition of John's Gospel by Dr. R. Fukuda, a physician trained at Edinburgh and himself a keen Bible student, "which fairly electrified him." He has since this made John's Gospel a subject of special study, has read all the commentaries he can lay his hands on, and though he now has a really expert knowledge of it and lectures on it frequently, declares that he still finds wonderful new treasures at every review.

"The questions and problems which he has drafted for the use of the group which he himself leads," writes Mr. Fisher, "have been in demand among pastors and students of his native province. Who can doubt that, within a few years, his example and precept will have raised up a corps of young laymen like himself —intelligent, zealous students and teachers of the Word?"

Denominational Coöperation. Serampore College, founded by William Carey,

is now interdenominational in character, having on its staff of teachers, Congregationalists, Methodists, Episcopalians, Presbyterians and Syrian Christians, as well as Baptists. . . . . The High Anglicans of St. Stephen's College, Delhi, have handed over the students' hostel of their college to the Rev. C. B. Young, M. A., of the Baptist Society, and have invited him to take a part in college work and to give Scripture teaching. . . . . The Training College for Indian Christian Women in Calcutta is operated jointly by Congregationalist, Presbyterian, Anglican and Baptist Missions. . . . . In Ch'ing Chu Fu English Baptists and American Presbyterians are partners in a theological and normal college, and in the Medical College of Weihsien and Chinanfu they have the further coöperation of the Anglican Mission. . . . . In Kingston, Jamaica, Wesleyans and Baptists work together in the Calabar College. . . . . The Protestant Missions of Japan have united in contributing a fund of $2000 to employ a missionary who gives his whole time to translating and editing books that bear on the subject of Christianity. The native Christian churches of all denominations unite in paying the salary of his assistant. A common hymn-book is now in use in all the Protestant churches, also a common Sunday school literature. Plans are under way for the establishment of an interdenominational school in Japan for the children of foreigners and the advice is now given to church members, when moving to a new place, to put their membership in whatever Christian Church there may be in the community.

The Growth of Christ's Kingdom Among the Lahu Tribes of Northern Burma. Thieves and witch doctors, says *Missions,* are transformed into Christian workers, opium smokers abandon their vice, numerous cases of healing of the sick in answer to prayer are reported, evil spirits are being cast out as in apostolic times. This year between 200 and 300 Lahu Christians have volunteered to go out for preaching tours of from three days to three months each at his own expense. In the same report the story is told of a sick woman for whom a Christian was praying. At the end of his prayer no improvement could be marked. Finding a cord on the woman's wrist, a mark of bondage to demons, he cut it off and prayed a second time. The woman then suddenly sat up but was not in her right senses. She, or the evil spirit in her, exclaimed: "I am the lord of the Cambodia river. Unless you sacrifice a pig to me to-morrow I will take your life. I have already taken one life to-day" (a woman had actually died that day). The Christian believer replying, said: "You are no lord whatever, for it is God Who created all hills and rivers. You are not to molest a child of God. Go out of her." When the evil spirit said, "Who are you that defy me?" he answered, "I am a child of God and obey His Word." "Are you not afraid of me?" returned the evil spirit, "I will drown you in the Me-hkwang (Cambodia) river." The assistant replied: "I also preach immersion. Let me see whether you will drown me or I shall drown you." With that he took the woman by the hand and she came at once to her senses. This demon of the Me-hkwang is a well-known local spirit much feared by tribespeople of the region.

"Mission Incidents. 1. "One morning," writes Mr. Earle of Jenshow in the *Missionary Bulletin,* "I was reading about Christ choosing the first four disciples, and the thought of the kind of men whom Christ chose to do His work made a deep impression upon my mind. They were all honest, busy toilers. I became seized with the thought that Christ wants the same kind of men in the Church in China. I well knew we had some who were not of this stamp. Suddenly my mind and heart were drawn toward the head carpenter, who was just across the yard from me in a little shed, eating his breakfast. I knew him to be a good, honest workman. Never had we happened around and caught carpenter Wan idle when he should be busy.

"Thus, as I reflected upon Christ and His first disciples, I coveted this man for Jesus. My heart went out towards him as never before and I knelt down and prayed for him. Before rising from my knees, I was given assurance that 'to-day' Wan the carpenter would become a disciple. I arose from prayer and im-

mediately called him into my room and told him what I had been reading and thinking. When I asked him whether he, too, would not like to follow Jesus, he replied with tears in his eyes that for some time he had longed to be a Christian, but no person had spoken to him and shown him the way. So, then and there, he yielded himself to the Lord. Later he studied evenings with Mr. Chong, the evangelist, after his hard day's work.

"His parents were pleased to hear of his conversion and some time later invited me to their home. The evangelists, with whom I consulted, thought that there was some doubtful motive in the invitation; nevertheless I accepted and walked out with Wan and the evangelist Ch'en. We found that the heads of the clan were three brothers, of whom Wan's father was one. Each had his own home, though all three houses were joined. The clan consisted of over fifty people, of whom eighteen were boys and girls. We were welcomed by old Mr. Wan, invited into the guest-room, and given cups of tea. There were three looms here, but all were idle in spite of the fact that those in the neighboring houses were busily flying. This was because it was Sunday! We looked around, but saw no idols and in the place usually occupied by the ancestral tablet was a large Christian calendar. When Mr. Ch'en asked where the household gods were the old man replied: 'We worship the True Spirit. My son the carpenter has been bringing home some tracts and small books from time to time, and we have come to believe in the True Spirit.'

"When we left the home after a brief service of prayer, I asked Mr. Ch'en what he thought. 'This whole clan will yet become disciples of Jesus,' he answered. I returned to Jenshow, glad to know that, all unknown to us, silent forces had been at work and the Spirit had been watering the seed in places where we were not looking for it. Thus the Gospel spreads."

2. Mr. Parker of Chungking tells the story of a Chinese trooper, who during the Boxer rebellion, found a Gospel of John in the mud of a street where there had been much looting, and carried it with him back to the junk on which he was traveling. He read it through, was deeply interested, but knew nothing of the Christian Church, or of its teaching. However, by good fortune, he was transferred to a city where there was a mission, in which he received thorough Biblical instruction from a native evangelist. After some months his regiment was ordered westward and on the way passed through Chungking. He visited a mission chapel and heard an address on "The Sower and the Seed," and all alone, without either the preacher or anyone in the church knowing it, he received the Holy Spirit.

"He himself told me," writes Mr. Parker, "that a mysterious light came upon him; the Word he had studied became illumined and he knew it was God speaking to him. From that time he found the peace which comes from the realization of the actual presence of God in a man's heart. He never seems to doubt that God is with him. He was just a lone Christian in the midst of a heathen regiment, but he had to tell what was in his soul. He began with his comrades. I cannot tell you all he went through. Scoffing and ill-treatment were followed by beating with the bamboo for having induced fellow-soldiers to believe the Gospel. At last he was cast out of his regiment and reduced to beggary, but he held fast to God. Later he obtained a position in another corps, where he began witnessing for Christ, and in a village away on the Hunan border he brought some six families to belief in the Gospel. His work with these people led him to realize the need of further instruction, so he tramped 400 miles to Chungking, where he has now been studying and preaching for two years. He has been recently joined by one of his converts, who has also traveled the long 400 miles on foot, paying his own expenses on the road and at the mission school, so eager is he, also, for spiritual instruction."

In the Heathen World. 1. On the 14th of January, 1912, there was a procession at Magt Mela, Allahabad, of a thousand worshipers, all stark naked persons who said of themselves that they "had attained perfection."

2. The attitude of the heathen world towards women finds expression in the Hindu proverb: "To educate a girl is like putting a knife into the hands of a monkey."

3. The economic burden of heathenism can be appreciated from the statement of an English Congregationalist missionary in China that in one small temple courtyard he measured a pile of ashes from burnt paper-money offered to the dead, that was forty feet in circumference and four feet deep.

4. A Congo missionary illustrates the innate cruelty of the heathen heart by the story of a little black boy covered from head to foot with sores and cast out to die. Taken to the mission to be cared for he was soon sound and well. One day it was discovered that a chicken which the boy possessed had but one leg, the other having been cut off close to the body. When he was asked who had been so heartless, he retorted quite unconcernedly: "That is all right, white man, I did that myself. I got hungry and cut it off and ate it." The missionary indignantly returned, "But don't you know that is cruel?" To which the boy replied: "Look here, white man, I am not rich as you are. I cannot afford to eat a whole chicken at one time." The heartlessness of the parents was in the blood of the child.

5. An almost inconceivable illustration of the persistence of heathenism in the hearts of educated men is reported from Tokyo where students of bacteriology have erected a shrine to the memory of the great German bacteriologist, Prof. Dr. Robert Koch.

Brief Mission Notes. The Rev. Mr. White, an Anglican chaplain in Moulmein, Burma, has begun an **evangelistic work among the Maukin,** a race of primitive sea-gypsies, living in boats among the islands of the Mergui archipelago.

Two plain Christians in the Punjab, of so little education that they could almost be described as illiterates, feeling that the churches were not active enough for Christ, began a preaching campaign, and after several years had some 15,000 followers. Christian evangelization is also carried on in many places by men living the ascetic life of Christian *fakirs.*

A striking testimony to the character-building power of Christian faith is the **large demand for Christian women** to act as nursery governesses in good Sikh and Hindu families. Christian women are more frequently educated than others and more responsible.

One of the most effective Sunday school workers of India is Mr. W. H. Staines, a coffee planter and man of property, who is able to give his services in Christian work without pecuniary return. He travels from end to end of India, organizing Sunday schools, and has great influence with young people.

Native Christians in Tinnevally, evangelized by the Church Missionary Society, have organized a society for Home Missions which they support and manage without the help of European Christians. It has undertaken a work among the Telugus, 700 miles away, which is proving very successful, and is also laboring among the aborigines of the mountains of Travancore. Within five years 2000 Christians have been added to the churches in connection with this mission. Its leader is soon to be made first Indian Bishop of the Anglican Church.

An interesting development in the Christian life of India has been the **growth of peasant settlements** all over the land. Some of these bear such composite Scotch-Hindu names as Clarkabad, Muirabad, Melrosapuram. The largest of these Christian colonies are in North India, laid out in connection with the irrigation projects in the valley of the Indus. The government gives sections of land in this region to mission societies with a view to improving the condition of Christians. Thousands of acres of land are now under cultivation. A newly started colony, which has been placed in charge of the Salvation Army by the government, is 22,000 acres in extent and furnishes homes for 700 settlers.

An English Episcopalian, Miss Hannah Riddell, has established a **hospital for lepers at Kumamotu,** the only one to date in Japan. Among her patients at the present time is a young man from Vermont, only nineteen years of age, who became infected when undergoing tattooing in Hongkong.

Mr. C. T. Studd, who was one of the Cambridge Band volunteering for service in the China Inland Mission, has after years of pioneering in the Middle Kingdom, undertaken **to open up evangelization in the Eastern Sudan.** After a preliminary survey he returned to England and visited Cambridge University in search of volunteer helpers. The answer

was in a high degree encouraging. Fifteen university men pledged themselves to the work, three of whom start with Mr. Studd immediately for the field.

Dr. Li Bi Cu, a Chinese woman who received her education in Philadelphia medical schools, is at present in charge of a hospital in Ngu Cheng, and is hoping to build another at Hingwha. She was passing on her return homeward a point not far from Chicago when the train struck a track laborer and suddenly stopped. The injured man, a Russian by birth, was brought aboard and Dr. Li, hearing of the accident, volunteered her help. Then was seen the curious combination of a Chinese Christian woman physician caring for a wounded Slav in an American baggage car. Dr. Li is devoting herself largely to educating district nurses to go into Chinese homes and to train mothers in the care of sick children and in general elementary medical relief.

For many years American Baptists have carried on **a mission in the Liu Chiu Islands,** which lie about 900 miles southwest of Kobe in Japan. During this period there have been few or no accessions, but latterly a decided change has been reported. In 1910, 134 new members were added to the Church, and in 1911, 225 more. The church at Naha has now nearly 600 members. One poor and uneducated woman has herself brought in nearly fifty new members.

A NEW DEFENDER OF THE OLD FORTRESS: PROF. DR. FRIEDRICH WILHELM FOERSTER.

I.

It is good to know that the most esteemed present day European writer on practical ethics and pedagogy, a man of great and growing influence, is frankly Christian. It is good to know too, that in the University of Zurich, from which much anti-Christianity has emanated from David Strauss' day to August Forel's, there is a man teaching who possesses so competent an appreciation of the unique significance of Christian truth. And it is interesting to learn that he had not always this conviction of the indispensability of the Christian bases to character, that his point of view was once that of natural ethics, the general positions represented by Unitarianism and the teachings of ethical societies, but that these he has frankly abandoned as insufficient and academic. What has brought him to this change of front? He tells us in the following words:

"I have in the past taken the liberal position very seriously and immersed myself in the study of its outcome. This last has been a decisive reason for saying farewell to it. I noticed, step by step, that in the final analysis one got stones instead of bread, and that even that which could be used (of its teaching) furnished no sufficient nourishment. I instinctively had the feeling that I ought to correct my opinion of life by observations of life. So I interrupted my scientific course, devoted myself for nearly two years to the study of the labor movement and of juvenile delinquency, worked widely in poor relief, undertook journeys for study, and began finally, in Zurich, practical education work in the field of character formation. This turning to real life and to the problems of the living man was the real cause of my inner change. Now I began to see Christianity with other eyes. Before, it appeared alien to life and antiquated. Now I realized that it had been I who had been living far from real life, and was the dead one. To-day I am firmly convinced that many of my fellowmen, if they took the same course to actual life and self-observation, would come to points of view such as I to-day am standing for. Then they would not remain with a diluted and modern-superficialized Christianity, but would, out of their concrete knowledge of the human, of the all-too-human, understand anew and adore the superhuman greatness of Christ."

And in another place:

"Surely none of the representatives of the ethical movement has had, in the field of purely ethical instruction of the youth, a so long and so concentrated practical experience and opportunity for observation as

DR. FRIEDRICH WILHELM FOERSTER.

he whom they attack (meaning himself). It is just this thoroughgoing occupation with the problem of purely ethical influence which has convinced me that such influence is not sufficient; indeed that, from its innermost psychology, it calls for religious reinforcement. For all mere idealism is far too vague and abstract to grapple with the giant greatness of selfishness and the storms of passion. The Christian religion is for me no mere subjective matter of taste which has nothing to do with the fundamentals of life. On the contrary I confess my entire adhesion to the apostolic words, 'Other foundation can no man lay than that is laid, which is Jesus Christ.'

"My conviction of the indispensability of religion for character building is the last consequence of all my moral pedagogic opinions and experience. And a thousand times weightier than all that my mortal person has published in the way of stimulation, is, in my judgment, that which I may contribute to bring even one person back to the eternal springs of truth. Not a little have the eyes of children contributed to this conversion of mine. When I began to speak before classes of little ones on life questions, and saw the confiding eyes fixed on me, when I felt how decisive the influence such words exert on young souls, the feeling was ever stronger and stronger: 'Who are you who dare, merely from your own experiences, to speak here the words of life? How slight is your vision of life, your knowledge of souls, your acquaintance with the deepest conditions of the higher life in man. You wish to awaken social feelings, and perhaps only stimulate sentimentalism; you would stir to independence, and form mere obstinate insistors on personal rights; you attempt to imprint principles of purity, and breed mere moral Pharisees.' Then the universal qualities of the care of souls were clear to me. Then this conviction ripened in me, 'Moral education can find its complete expression only in the Christian religion.'"

Professor Foerster, though a relatively young man, has been a prolific writer and his writings* are packed with suggestive thought. They recall to a New Englander the "good picking" in an August berry pasture. One delightful feature is the absolute freedom from paradox which marks his pages. This form of literary impertinence he clearly believes below the dignity of a serious man. The difference between his writing and that of Emerson, for example, is in this respect the difference between the clear shining of a star and the splutter of wet fireworks. One sets one's teeth into wholesome wheaten bread when one starts into one of his chapters.

Professor Foerster is a courageous man. He has broken away from the bookish mob, and has flung in the face of current opinion sentences which must be to it like quinine and quassia. In the introduction to *"Sexual Ethik"* he acknowledges that he is opposing almost everything which modern thought looks on as "the assured results of intellectual progress, and that he is likely to be bitterly attacked" (which indeed has proved to be the case). "As water rises in hissing steam," he adds, "when it comes into contact with fire, so must worldly thinking turn angry when it meets the consequent Christian view of life." His bitterest enemies have been the "sexual reformers" who have sought to blacken him with rumors of an evil life. These are pure fabrication, and, indeed, a man could hardly write as Professor Foerster does, if his life did not run parallel with his sentences.

* Prof. Foerster published, as a student, certain Kantian monographs. We have also from him "*Jugendlehre*" (a book for parents, teachers and clergy), "*Lebenskunde*" (a book for boys and girls), "*Lebensfuehrung*" (a book for young people), "*Schule und Charakter*" (contributions to the pedagogic of obedience and to the reform of school discipline), "*Christenthum und Klassenkampf*," "*Sexual Ethik*," and "*Autoritaet und Freiheit*," which last is perhaps his most important work.

The long continued mining of the theoretical bases of Christianity in the European nineteenth century have had their logical sequence in a storming attack on its ethical teachings. The son of a Pomeranian manse, Friedrich Nietzsche, with his insistence on "a revaluation of all values," assaults everything which the religion of Christ commends in the way of pity, love, helpfulness and care of the weak, and ends with a broken brain, dependent on the nursing of mad-house attendants. A Swedish spinster, Ellen Key, on whose grave will never be written the "Blessed are the pure in heart" which is inscribed on the headstone of another Swedish woman, Frederika Bremer, follows with an unsavory propaganda against chastity, and in this has the backing of a swarm of German-Jewish writers, glorifiers of "nature." Against all such Foerster stands up as a *Markgraf,* defending the border from barbarian marauders. But he does not make the mistake of attempting to fight without armor, and his coat of linked mail is nothing more or less than historical Christianity. The assailants of Christian morals are, he insists, wholly logical. If Christian faith is to go, Christian morals must go with it. Nietzsche's honesty is better fitted to clear the air than the compromises of the liberal

"who never apprehends the danger of his standpoint because he lives in the world-overcoming power of the old credo. First, when the corrosion of fundamental truths has reached wider circles, when the after-effects of religious influence on the broad masses no longer avail to cover the bareness of modern views, will moderns begin to see things differently."

A moral system without supernatural Christian sanctions is doomed to bankruptcy.

"Men feel that the religionless social ethic lays on them a cross without a resurrection. They rebel, and it is good that they rebel, for our abstract liberalism would otherwise never understand that the moral training and social training of men is an infinitely more difficult work than it had supposed. Then it will begin to judge the culture work of Christianity with more modesty and with more justice."

M. Alfred Fouillée, who speaks from abundant observation of the life of contemporary France, remarks that in the first generation the morals of atheism are merely theoretical; in the second they come into general practice, and then we get a moral anarchy which is already exhibiting itself in every corner of his land. Whatever is good in natural ethics is, in Nietzsche's phrase, "lit at the great fire which Christianity kindled," but it is doomed to go out if withdrawn from the fire.

"How little," says Foerster, "the vague social feelings and moral conceptions of a shifting sociology suffice as a fundament for a state order, secular society will very clearly realize when the experiment is really pushed through, and the majority of citizens stand over against social life without any religious education or churchly authority. In contrast with the incomparable social constructive power of the Christian conscience, liberal thought and popular socialism have, one must affirm who refuses to be deceived by outer appearances, not worked creatively on any considerable scale."

Professor Foerster's answer to the "sexual reform" crew will soon be accessible in translation to the English-reading public, so that we need not concern ourselves with it here further than to say that it is complete—a discharge of artillery on fortifications of pasteboard. Against those who, like Haeckel and Ostwald and Forel, deprecate excessive regard for the individual, who would narcotize severe sufferers and the abnormal, he argues with deep insight into the "fearful consequences which all such practices must induce in the human soul." Nietzsche contended that nature sacrifices the little to the great, but that Christianity sacrifices the great to the little. He wished, therefore, a return to the morals of classical paganism.

"But from the care of the weak come the finest and most necessary elements in our civilization. The strength of the social organism depends on its moral culture, which rests, above all, on the development of capacity for self-sacrifice and justice, sympathy, solidarity and help. The deadening of sympathy which would result from such an expulsion of the helpless would press fellow feeling among the strong to a low level."

Further, others would draw the consequences in other directions.

"Why should not one do away with the morally deformed who are an incomparably greater burden to themselves and to others than the crippled? And where should one indeed draw the boundary anyway?

Who would set up the measure for what is sound and what abnormal? It is forgotten that all which we do hygienically and pedagogically for the weak, works to the advantage of the strong and well, since, in reality, every one who is strong and well on one side of his being, belongs to the weak and crippled on another. From the care of consumptives, for example, has followed, for well persons, an inestimable heightening and purification of all conditions of life, and to the pedagogic care of the weak-minded we owe some of the most valuable contributions for the deepening of the whole science of teaching."

"There is a deep symbolical significance," says Professor Foerster in another place, "that the Fall is given the central place in human history, and that all single happenings are related to it and receive their light and significance therefrom."

If you wish to plumb the depths of a system—theological, sociological or philosophical—there is one only lead you may be sure will reach bottom: its estimate of the human heart.

"Modern books," observes our writer sarcastically, "are rich in ideas and arguments which the least glance of the writer into his own heart would refute."

Professor Foerster has no confidence in man's unregenerate nature. He "would bring out, with all emphasis, the fundamental difference in spiritual states between the ordinary man and one who truly knows God's grace." Writers like Emerson—whom he characterizes as "a man without blood and without tears," having no understanding of "the demonic phases of human nature"—are simply "blind guides."

"Have not Paul and Augustine comprehended the realities of human life with an entirely different competence from Kant and Spencer, to say nothing of common persons who consider themselves able to set up new standards? And how do the experiences of others help a head stuffed with abstractions if he has never himself battled face to face with the tragic powers? One can be a chamber *savant* and book philosopher of the first rank and yet, in life questions, eternally a big child. Only those can make life clear to us who know the subterranean powers and who without any illusion are able to take in the whole tragedy of the human soul."

"In our great age of criticism the weightiest of all criticisms is lacking more than aught else, namely, self-criticism."

The corruption of the heart has eaten into the intellect. Pascal distrusts his reason because it is corrupted through original sin. Hobbes insists that the knowledge of man lags behind the physical sciences because our sense of truth comes, in this field, into conflict with our wills and wishes. Schopenhauer's chapter on "The Primacy of the Will in Self-consciousness" also explains how intellectual activity is determined by self-interest. Professor Foerster describes with much power this contamination of thinking by the corrupt will.

"True free thought does not consist in emancipating oneself from the opinions of others but on being free from one's own limitations."

He would complement Kant's "Dare to know" (*Sapere audi*) with a "Dare to be humble."

"Make it clear to yourself how small the circle of life is which your tiny intellect can survey, how fragmentary your experience, how limited and corrupted your thinking through your wishes, prejudices and affections, how many mysteries of life there are in which one 'knows by sympathy,' and how the deeper truths are comprehended only through hard trials or through long and humiliating intercourse with religious tradition. What the Christian Church in principle demands is not a sacrifice of intellect but a sacrifice of arrogance."

And again:

"He who has no relation to God and to whom a higher life through Christ has not opened, who puts all the emphasis on this world and for whom it is nigh impossible to see the world as it really is, cannot endure this reality, but must conceal and tone it, must make illusions concerning himself and others, in order to set aside the misery of the real man. Therefore, it happens in religionless times that Utopias, illusions, phantasies concerning human 'evolution,' take the place of belief in the other world and rob men of a sound sense of real things."

(To Be Continued.)

EDITORIAL.

The preliminary arrangements for the **Northfield General Christian Workers' Conference, 1913,** to be held August 1 to 17 inclusive, have been completed. Following the plan of the past few years, the mornings will be given to consecutive courses or series of lectures, and the afternoons and evenings to addresses upon general themes. The programme thus far arranged is as follows:

8.30 A. M.	Rev. A. T. Robertson, M. A., D. D., LL. D. (Louisville, Ky.). Studies in the Greek New Testament: Epistle to the Philippians.
9.30 A. M.	Rev. John A. Hutton, M. A. (Glasgow, Scotland). Bible Class: "Sermons from the Old Testament."
10.30 A. M.	Rev. J. Stuart Holden, M. A. (London, Eng.). Ministers' Meeting.
11.30 A. M.	Rev. John Daniel Jones, M. A., D. D. (Bournemouth, Eng.). Bible Study.
8.00 P. M.	Rev. G. Campbell Morgan, D. D. (London, Eng.). Address.

Among the other expected speakers are Rev. Len G. Broughton, D. D., of London; Mr. Melvin Trotter of Grand Rapids; and others to be announced later.

A **conference of Rescue Mission workers** was held in Grand Rapids, Mich., January 12 to 19, under the direction of Mr. Melvin Trotter. The meetings were in the large Rescue Mission Hall. This building, formerly a theater, is a center of Christian influence, making itself felt as an aggressive force, not only in Grand Rapids, but throughout the entire region.

Thirty-two superintendents of Rescue missions in the leading cities of the Middle West were present. The principal speakers were Rev. Drs. Gregg of St. Louis and George M. Stewart of Knoxville, Tenn. Under the direction of Mrs. Melvin Trotter a women's auxiliary held meetings, which were largely attended by the wives of the superintendents of the missions, and dealt with the various problems confronting them.

The sessions of the conference were characterized by humility of spirit, earnestness of purpose, and an exultant note of victory, and all who were present returned to their fields of labor feeling that they had received a strong impetus for another year.

A gathering such as this, in which so many earnest men at work for the uplift of their fellows, and testifying that they themselves have been converted and saved from the demon Drink through the regenerating power of Christ, is the strongest Christian apologetic. There is no convention in this country upon which we would so strongly urge the attendance of any Christian worker who may feel the need of a spiritual tonic, as this yearly gathering in Grand Rapids. Would that more ministers and theological students might attend, not as speakers, but as humble students at the feet of men in whom God has so wonderfully displayed His transforming power, and through whom He is widely reaching wrecked humanity.

Knud Larsen. CHRIST AT EMMAUS.

"MAN . . . . NOT MADE TO DIE."

Rev. John A. Hutton, M. A.

"Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD *were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these." Judg. xiii. 22, 23.*

In these words, the mother of Samson said a greater thing than she knew. She said something so deep and final that nothing further will ever be able to be said along that particular line. For one moment this woman saw into the very nature of things; and though the clouds next moment may have blotted out her star, it was a star indeed, an everlasting truth of God, that she had seen. It was the very star which had been leading, and was still to lead, and is to lead for ever, the soul of man in his ever-deepening apprehension of God. It was a simple thing that the mother of Samson said; and yet—I repeat—a thing so profound that, when we have said it, nothing remains to be said. She anticipated all that would ever afterwards be written on Natural Theology. She exhausted the whole subject in one sentence. "God will slay us," said Manoah, "because we have seen all these things." "If God had been minded to slay us," said his wife, "He would not have shown us all these things." That is an unanswerable saying: it is the foundation of one of the pillars of the house of God.

However the attempt may be made to prove to us that we must not base our faith in what lies beyond our knowledge, upon our own feelings, we are so made that we cannot help doing so. We cannot really be restrained from attributing to the mysterious Power in Whose hand are our destiny, motives, feelings, considerations, such as move ourselves. What we hold to be the highest, we believe to dwell in all fullness in the heart of God. We cannot but clothe Him with those qualities which we perceive to be beyond our reach indeed, but not beyond our power to reverence and adore. We cannot continue to attribute to God feelings or principles of action such as we should protest against were we to encounter them in one of our fellow-men. They do no honor to God who are prepared to attribute to Him emotions which we should condemn in one of ourselves. I know very well what a tremendous thing it is to believe that the Infinite Spirit, Whom we by faith call God and Our Father, has a mind like our mind, a heart like our heart. And yet that is just what we must with all simplicity and gratitude believe. We must believe that we are in the hands of One Who understands us, and Whom we in turn can understand.

It is only *by faith* that we can move up to this ground. There is much in the world of Nature, and there is much in the history of man, which makes it hard to hold that the Power Who wields our lives is moved by what we call goodness and by what we call tenderness. Indeed, there are words of Jesus which may quite fairly be understood as meaning that the evidences in the world and in the natural order were so strongly against any beautiful belief in God —life seemed so hard and cruel and careless—that God Himself was moved to give such a demonstration of Himself as would put an end to all doubt as to His nature and His will with regard to us.

And it is upon that demonstration of God which we have in the entire passion of Christ, that we Christians base all our hope. It is not upon signs of goodness which we see up and down the world; it is not upon the fine weather which we have either in nature or in our own experience, that we rest our confidence, or come to peace, with regard to this life and what lies beyond it. No! For, to say no more, if we were to base our confidence upon the bright and fortunate things which we see in life, how should we be able to interpret the sinister things? How would the house of our faith survive those days, which come to all, when the floods descend and the winds blow and beat upon that house? Our confidence as Christians for this life, and for what lies beyond it, rests upon the

testimony and experience of our Lord Jesus Christ. We take His word concerning God. We believe in what He saw in that region where we are not good enough to see anything of ourselves.

But having, once for all, rested our faith and hope in the witness and experience of Christ, we look out upon the world and we see wonderful corroborations of our beliefs. The morning sun, the new birth of things in nature, seem to us encouragements from the Author of our being to believe in life against death.

"If the LORD had been pleased to slay us, ... he would not have shewed us all these things." This is really the argument for a personal immortality, which Tennyson makes use of in "In Memoriam." The most poignant and ultimately most convincing lines in that poem are those in which the poet asks us to consider man, his wonderful history, his brave and pathetic journey through the ages, facing with an indomitable heart the oppositions of Nature and the world, his own personal hopes and defeats, his loves and losses—all surely for the sake of something: and then he asks us, and already our indignation is the answer, whether it is to be supposed that the Being Who has created man with such capacities will at the end of things, "cast [him] as rubbish to the void."

"Man, her last work, who seem'd so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer,

"Who trusted God was love indeed
And love Creation's final law—
Tho' Nature, red in tooth and claw
With ravine, shriek'd against his creed—

"Who loved, who suffer'd countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or seal'd within the iron hills?

"No more? A monster, then, a dream,
A discord. Dragons of the prime,
That tare each other in their slime,
Were mellow music match'd with him.

"O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil."

And if it be said that this is not a sound logical argument, we must reply without fear: No, it is not an argument addressed to the merely intellectual side of man's nature. It is an argument addressed to a side of man's nature earlier than his intellect, and, in all great matters of life and death, more authoritative.

It is perfectly true that two and two make four. That is a truth of the intellect. It is equally true, and on the same level of truth, that the tears we shed are, I suppose, a solution of salts and sodas—that is a truth, if you like to call it so; but, from the point of view of man's deepest nature, it is a wretched and degrading kind of truth. So there are truths addressed to man's moral sense—such as that it is man's duty to be absolutely faithful to what he conceives to be justice, though his obedience to his own insight lead on to loss and to death. That also is true, and in the deepest region there are some things of such a kind that when they are presented to us for our acceptance, our whole nature shrinks and shudders. And this is one of them: that a creature, like man, who has seen what he has seen, who has heard words and calling voices, and who, on the whole, has obeyed; who has been taught by all that is deepest within himself to think greatly of his place in this world—that such a man is being led thus far only to pass on into a final nothingness; that the whole of life is a painful process leading to no high and justifying result—all that, I say, is a proposition so contradictory to man's own instincts that he involuntarily refuses it; and I have always held, for myself, that, in these ultimate matters, *a thing from which a man shudders is a thing which is not true.* Our blessed Lord Himself encouraged us to pursue freely and without any misgiving this high line of argument. He bade us believe along the line of our own profoundest needs. He bade us not suspect, but rather to trust implicitly, all high and lonely instigations of our spirit. He bade us not shrink from believing concerning God these things which we ourselves count holy and Divine. "What man of you having an hundred sheep," he once asked men, "if he shall lose one of them, will not go away into the wilderness and search until he find it?" And again and again He left us to supply the remainder of the argument, that if we being evil know how to do such things, how much more our Heavenly Father?

I repeat, our faith in personal immortality

does not rest upon these analogies of Nature, nor simply upon those warm and passionate desires of the human heart; although, even if we had nothing beyond these, the question would still, in my view, look hopeful. Our belief in personal immortality, who are Christians, rests upon the explicit Word and the historical experience of the Lord Jesus Christ. "If we believe that Jesus . . . . rose [from the dead, then] them also which sleep in Jesus will God bring with him."

A great truth like Immortality must have its corroborations all through Nature and through the human soul for those who have eyes to see; and it will always help many of us—and especially in those hours that come, when we wish to have our faith profoundly based—it will help us, I say, when we reflect that our future depends, when all is said, upon nothing else than the eternal justice of God.

"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him: Thou art just."

NOTES ON THE APOSTLES' CREED.*

VI.

Rev. G. A. Johnston Ross, M. A.

I suppose there is no article of the evangelical faith that has given rise to more conflicting emotions than this, with which at one time the Creed of the Church terminated: "I believe in the Holy Ghost."

To some persons, emancipated from the tyranny of the theological formulas and rejoicing in the spiritual action of God in His world, it is a soul-rallying delight to say, "I believe in the Holy Ghost." To others, the merest reference to the Holy Spirit is bewildering and irritating, and the irritation, it should be boldly said, is intensified by the unctuous way in which certain devotees of the sanctified life seem to annex the Holy Spirit as a special deity of their own particular school of devotion, implying that whosoever fails to render to Him homage upon certain appointed lines is an unenlightened, if not unregenerate, outsider.

Others again are bewildered theologically. The conception of a Spirit of God Who is a Person distinct from Father and from Son is not an easy one to grasp, and many, in their heart of hearts, do not know what to do with this third Divine Person, Who is not flesh and blood as Jesus is, nor yet is the Father—but is felt to be a vaporized remainder of Deity. And the bewilderment is increased, when, in the name of orthodoxy, we are told that we must think of Him as Person and not "merely an influence." For of what use is He to us as Person, if He does not exercise upon us an influence? And what better name than influence can be found for that gentle pressure by a stronger upon a weaker personality, by the restraint of which the stronger personality indicates his reverence for the freedom of the weaker? Is it any wonder that many in whom such questionings as these are surging are perplexed?

Once more, to others, and especially in connection with the sense of personal unworthiness, the suggestion of the presence and pressure of the Spirit of God is full of terror. "There is a sin against the Holy Ghost which cannot be forgiven: what if I have committed it?" Along the road of that haunting fear, what saddened souls have trudged!

These, then, are some of the varied emotions and tempers which have related themselves to this article of the Creed: joy, exultation, comfort—perplexity, bewilderment, irritation and despair. The catholic spirit and disposition of our Lord on the one hand; upon the other, unholy pride, sectarian prejudice, parochial narrowness.

It is notorious that these difficulties cannot be dissolved by an appeal to the letter of Holy Scripture. The language of the New Testament on the subject presents

*Delivered at the Northfield General Conference of Christian Workers, August, 1912.

certain verbal discrepancies which need terrify no lover of his Bible, but which prevent us from being literalists here. Thus in St. John the Lord Jesus expressly speaks of the Holy Spirit as distinct from Himself: the Spirit, he says, is "another Comforter." Yet St. Paul quite as expressly identifies the Lord with the Spirit: "Now the Lord is the Spirit." Again, the phrase "the Holy Spirit" quite obviously often refers to God Himself the Eternal: yet St. John (vii. 39) says, "[There was] not yet [a Spirit], because Jesus was not yet glorified," and the "Spirit" often stands not for God, but for God's gifts, and is said to be "ministered."

And yet there is no more distinctive truth in the Christian religion than its doctrine of the Holy Spirit. I have seen it stated on the very high authority of eminent scholars that it is in this doctrine more than in anything else that the genuine "differentia" of Christianity lies. How then shall we try to grasp it?

Two years ago, here, Mr. Hutton reminded us impressively that every doctrine of the Christian religion was really the answer to some cry of the human heart. The Bible doctrine of the Holy Spirit is the Bible's answer to a certain cry of the human spirit which finds expression in questions like these: What or who is this conscience within me who rebukes me when I sin, and cannot therefore be actually the sinning self? Can a man ever be quite alone, in a really impenetrable solitude? Are the phenomena of conscience to be interpreted in terms of one personality or of two? Is there a *real* Other when I pray, to Whom I pray and Who inspires my prayer; or is what I call prayer just "communion with my own subliminal consciousness which I do not recognize as my own," and which I project into a fancied exteriority as another person? Are we now passing through a tract of the Divine activity, or are we to believe in a God Who once, long ago, and in Palestine, was much more active than He is now?

Questions like these are ever rising in men's minds; and the Bible, while to our eyes single verses may appear to be mutually contradictory when we look at them with narrow literalist eyes, answers in no uncertain way. Everywhere, it says in effect, life is undergirt and penetrated by the living God. Let us take a few illustrations of this point of view.

To begin with, the Bible declares that what we call *nature* is the fruit of the action of the Spirit of God: and that what we call "dead matter" has "within it the action and before it the purposes" of a Holy God.

I need not remind you how this agrees with quite recent findings, or rather impressions, of scientific students of nature. There is no such thing, they tell us, as really dead matter. When we "raise the stone" and "cleave the wood," we find—God. And men are coming dimly to see that Nature (which even the old Romans felt was something that is "about to be born") has before it new forms and higher development. This the Bible consistently teaches: there is to be a new heaven and a new earth, but its coming, like the coming into being of the first earth, waits on the action of the Spirit of God.

The *physical* life of *man* is similarly traced to the Spirit of God. "God breathed into man the breath of life." And if these bodies of ours, which under one aspect are so obviously designed for dissolution, and yet in a deeper sense are part of ourselves, have any future of higher development before them; if, in other words, life is to hold more than we have experienced here—and we know it *can* hold more—that prospect waits on the Spirit of God. It is the Spirit that "shall quicken . . . . your mortal bodies."

The *intellectual* life of man, again, is represented as depending on the stimulus of the Divine Spirit, and that, whether one thinks of art, or science, or philosophic thought, or such things as moral education or the administration of justice. Everyone remembers the classical example of Bezaleel, the craftsman who was "filled . . . . with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." Here is a most profound thought, fitted to change the face of the world: that artistic workman-

ship has behind it the Spirit of God: that the beautiful arrangement and manipulation of those materials in nature which God has set out in a designed disorder—a chaos, with a suggestion of order at its heart—that this work has behind it the Spirit of God. The Holy Spirit of God then broods over the world of order-creating labor, whether in saleroom, kitchen, factory, or scientific laboratory.

We need in our day consciously to *extend* to the Bible limit the area over which we think of God's Spirit as acting. In the eleventh chapter of Isaiah, the Spirit of God is promised to endow the "Branch" from "the stem of Jesse" so that He may rightly administer justice. This connection of the Spirit of God with the administration of civil law brings Him into a sphere which we far too hastily place outside religion. Yet we shall never see our people manifesting the highest type of citizenship until they learn to reverence all honest and beneficent legislation as not man's work but God's. When the Lord Jesus was challenged because He claimed identification with God, He quoted an old psalm in which the poet had declared that magistrates officially stood in the place of God to the people; and even when they were corrupt, yet officially they were "gods." Why? Because in the laws they handled, part, at least, of the holy mind of God was mediated to men: the "word of God came to them." And the Lord's own claim is that if such persons were rightly called gods, whose limited function was that of administering a fragment of the Divine mind, it was absurd to charge with blasphemy a Man in Whom the whole of that Divine mind was very obviously incarnated if He said, "I am the Son of God." (See John x. 34-36.)

Thus so far we have seen that the active life on the earth, *outside the field of what we usually specify as religion,* is in the Bible declared to have within it the action of the Spirit of God.

Of course, when you rise to the moral and spiritual life of man, the Bible voice is uniform in positing here the gracious Spirit, as Fount and Support. Even Jesus Himself, Who is Man as God designed man to be, is represented as having behind and within Him the action of the Divine Spirit. The very beginnings of His life are a thought of God: He is "conceived by the Holy Ghost." When He registers Himself a servant of humanity, and is baptized, the Holy Spirit descends on Him. His moral discipline by temptation is under the direction of the Divine Spirit. By the same Spirit He does His marvelous works and through the Eternal Spirit He makes His final sacrifice. Thus the life of man as God meant man to be is represented as permeated by the action of the Spirit of God.

And of course the life which proceeded directly from the Christ, the new fellowship of the Christian Church, is pervaded by the action of the same Spirit. Not that that Spirit does not work in individuals and in fellowships outside Christendom. But within Christendom where Christ is known, the action of the Spirit of God is necessarily more swift, more adequate, more thoroughgoing, because "Jesus" is all the Spirit has anywhere to suggest, and by—so to speak—a gesture of suggestion, He can, where Jesus is known, gather up all His persuasions: while outside, they must be scattered in many ways. The very design of missionary work is that we who know the Lord Jesus should go out into the twilight of heathenesse where the Holy Spirit has been at work under hampering conditions, and not deny that work, but assist it, and call out into Christ's marvelous light the fraternities of the Holy Spirit who without Him abide in a yearning darkness.

Here then is the Bible view of the Spirit of God. Within and behind every manifestation of life is the Life that from all eternity was with the Father. In nature, in man, in man's physical, intellectual, spiritual life, everywhere is the self-inthrusting, "immanent," ministrant Spirit of God. The Holy Spirit *is* the presently ministrant and pursuing God. And we need His ministry constantly. Why? To begin with, we have no moral initiative. Further, we have no steady eye for moral and spiritual beauty. The good work needs to be begun and sustained within us by Another steadier than we.

Next, I feel that what God wants of me is not single and isolated acts of obedience,

but a temper and spirit of obedience. And to produce this in me I need the constant inhabiting of my spirit by the Divine Spirit. If my obedience could be just a succession of acts, the appropriate god might be one whom I knew in history only; but there is a timeless, abiding element necessary in my obedience, and I need that element in my God.

Now the Creed says, "I believe in the Holy Ghost." We have agreed to take the word "believe in" as meaning "entrust myself to." What can be the special value of an act of self-entrustment specifically to the Spirit of God? It means committing oneself to the Divine companionship: it means resolving always to welcome the God Who is urgently near: it means resolving to abandon self-dependence and at every hour acknowledge myself debtor to Him Whose voice is within my voice, Whose thought is within my thought, Whose strength is within my strength. It means surrender to spiritual ideals of life; it means committing oneself to a holy optimism: it means determination to recognize the essential brotherhood of all men who share the disposition which the Divine Spirit fashions in men.

I believe if I perform from time to time this act of self-committal, I may look for the growth of three results:

(1) First, surely there will grow in me a tenderness to human life everywhere, because I see in it the residence of Deity. Surely I shall be careful for the spiritual welfare of those around me, within whom is the action, and before whom are the purposes, of the Holy Ghost.

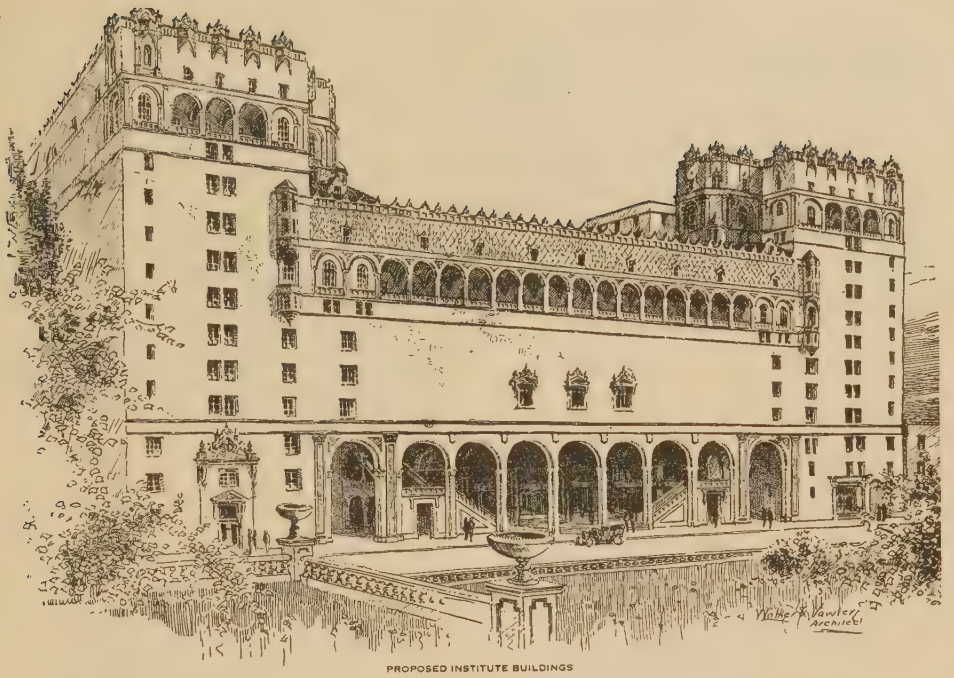
(2) Next, surely I shall grow in appreciation of what I can only call the cost at which this marvelous ministry is being maintained. I welcome the recent emphasis on God's immanence, if only men keep in mind that it is costly immanence; that God cannot keep Himself so near to sin and suffering as this spiritual ministry requires, without *suffering:* a suffering which is the perpetual cross in the heart of God. If my sympathy with God's pain thus grows, I shall never surely allow aught but the Cross of Jesus—the terrestrial expression of the Innermost in God—to be the center of my religion.

(3) And then, surely if the God Who lives to save be as near as all this implies, my heart will learn to sing with joy! "Joy in the Holy Ghost!" We have forgotten this, my brethren. Yet sheer happiness that God, panoplied to save, had come, leaped in the hearts of the first Christians and was the secret of their conquest of the world. And "joy in the Holy Ghost" is the secret of victorious Christian service still. Who will minister to us this Joy?

Father Faber, when he had finished his book called "Growth in Holiness," wrote out this beautiful Dedication:

TO
MY BLESSED PRINCE AND PATRON
RAPHAEL,
ONE OF THE SEVEN
WHO STAND ALWAY BEFORE GOD
GLORIOUS, BENIGNANT, BEAUTIFUL
THE FIGURE OF HIS PROVIDENCE
PHYSICIAN, GUIDE, AND JOY OF SOULS
COMPANION OF WAYFARING MORTALS
AND ANGEL OF THEIR VICISSITUDES
BY WHOM
THE TENDERNESS OF THE FATHER
THE HEALING OF THE SON
AND
THE GLADNESS OF THE HOLY GHOST
ARE MINISTERED
TO WANDERING MEN
WITH THE EFFICACIOUS POWER
OF AN ANGELIC SPIRIT
AND THE COMPASSIONATE PATHETIC LOVE
OF A KINDLY HUMAN HEART.

It is very beautiful, and there is a true Christian instinct within the words, "The Gladness of the Holy Ghost." But why should Faber think that an angelic creature is needed to mediate with power angelic and sympathy tender and human this holy boon? Nay! The very glory of our faith is that this ministration is the undelegated work of God Himself, Who, while He is ever an infinity of height above us, yet comes "nearer to us than breathing, closer than hands and feet." It is in its presentation to us, as the Sole Object of our trust, of the God both infinitely high and intimately near, that the Christian faith stands utterly alone in its answer to the cry of the human heart. The Lord make this faith more intelligently and more intimately ours, until we see His Face!



THE BIBLE INSTITUTE, LOS ANGELES.

BIBLE INSTITUTE OF LOS ANGELES.

Mary M. Parker.

The Bible Institute of Los Angeles is greatly enlarging its plans and equipment. For several months work has been going on upon a structure costing in the neighborhood of $750,000. This is located in the heart of the city, immediately adjoining a piece of land which has been purchased for the erection of a public library and other buildings. The lot, 240 feet wide and 168 feet deep, was secured for $170,000.

Doctor Torrey made his acceptance of the deanship of the Bible Institute conditional upon the erection of an auditorium—seating at least 3500 people—and two dormitories—one for men and one for women. As the directors of the Institute proceeded with their plans, however, it was decided that the central auditorium should accommodate 4500 people, instead of the 3500 that Dr. Torrey insisted upon. The two dormitories—each thirteen stories high—adjoin the auditorium, that for the men being on the north and the women's on the south. The buildings, which are of reinforced concrete throughout, excepting the steel girders which support the roof of the auditorium, occupy the entire site. The auditorium, 112 feet wide and 165 feet deep, extends to the tenth floor line of the wings.

The architecture is mainly early Renaissance of Northern Italy. The exterior of the building is very plain, the effect depending rather upon the placing of ornamentation and on the general arrangement of structural features. What is known in Italy as "scraffitto work" plays an important part in the scheme. A main arcade, three stories high and extending across the entire front, is a striking feature of the plan. The hugh arches of this arcade are separated by nine large columns, and similar columns support interior arches at the back of the lobby, which opens upon the street. Wide concrete stairs connect the lobby

THE LYCEUM CLUB.

with the main auditorium, which accommodates 2250 people on the ground floor, 1550 in the first gallery, 600 in the second gallery, and 220 in the choir loft. In the basement is another auditorium with a seating capacity of 1500. This latter auditorium is divided into a lecture room seating 900, and eight large class rooms opening off from it by rolling partitions. There are about 350 rooms in each of the dormitories, and three dining rooms in the basement, having a capacity respectively of 240, 280 and 100. All these dining rooms can be thrown together into one when necessary.

The work on all these buildings is progressing rapidly. It is not thought, however, that they will be ready for occupancy before the summer.

The Institute, which occupies temporary quarters in the Temple Auditorium, is already carrying on an extensive work in the city. In addition to regular classes for the training of men and women for the ministry, evangelistic, foreign and home mission and all forms of aggressive Christian work, ten Bible women are employed who conduct Bible classes and do visitation work in the city and suburbs. Among the Jews also a missionary is at work—a converted Jewess who is most successful in getting hold of her people. A mission, too, is conducted among the Spanish-speaking people of the city, meetings of one kind and another being held every day. Another missionary works in the shops, factories and street car barns. Still another does open-air work. Recently a mission hall has been secured for him in that part of the city where the socialistic meetings are held. By means of a Gospel wagon, work is also carried on in the oil fields all the year round by an experienced missionary. In addition to this two young men give their whole time as evangelists among the young people of the state.

A Lyceum Club, having an average attendance of about 165, is conducted weekly among the young women working in the large stores and offices. Work is also being done among the young men of the churches of the city by an organization called "The Fishermen's Club." This club, which really formed the nucleus of the Bible Institute, employs an evangelist, conducts Bible classes in different towns, supports a foreign missionary, and holds meetings in various parts of the state.

It is interesting to know that in this day in which positive creeds are so contemptuously spoken of in many quarters, the Bible Institute has a very definite, explicit and full doctrinal statement as a basis of its operations. That statement is as follows:

I. The Bible, consisting of all the books of the Old and New Testaments, is the Word of God, a supernaturally given revelation from God Himself, concerning Himself, His being, nature, character, will and purposes; and concerning man, his nature, need, duty and destiny. The Scriptures of the Old and New Testaments are without error or misstatement in their moral and spiritual teachings and record of historical facts. They are without error or defect of any kind.

II. There is one God, eternally existing and manifesting Himself to us in three persons—Father, Son and Holy Spirit.

III. Our Lord Jesus was supernaturally conceived by the power of the Holy Spirit and born of a virgin—Mary, a lineal descendant of David. He lived and taught and wrought mighty works and wonders and signs exactly as is recorded in the four Gospels. He was put to death by crucifixion under Pontius Pilate. God raised from the dead the body that had been

THE FISHERMEN'S CLUB.

BIBLE INSTITUTE EVANGELISTS ON THE OIL FIELDS.

nailed to the Cross. The Lord Jesus after His crucifixion showed Himself alive to His disciples, appearing unto them by the space of forty days. After this the Lord Jesus ascended into heaven and the Father caused "him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and put all things in subjection under his feet, and gave him to be head over all things to the Church."

IV. The Lord Jesus, before His incarnation, existed in the form of God, and of His own choice laid aside His Divine glory and took upon Himself "the form of a servant" and was "made in the likeness of men." In His pre-existent state, He "was with God" and "was God." He is a Divine Person, possessed of all the attributes of Deity, and should be worshiped as God by angels and men. "In him dwelleth all the fulness of the Godhead bodily." All the words that He spoke during His earthly life were the words of God. There is absolutely no error of any kind in them, and by the words of Jesus Christ the words of all other teachers must be tested.

V. The Lord Jesus became in every respect a real man, possessed of all the essential characteristics of human nature.

VI. By His death upon the Cross, the Lord Jesus made a perfect atonement for sin, by which the wrath of God against sinners is appeased and a ground furnished upon which God can deal in mercy with sinners. He "redeemed us from the curse of the law," by becoming a curse in our place. He Who Himself was absolutely without sin was made to be sin on our behalf that we might become "the righteousness of God in him." The Lord Jesus is coming to this earth again, personally, bodily, and visibly. The return of our Lord is the "blessed hope" of the believer, and in it God's purposes of grace toward mankind will find their consummation.

VII. The Holy Spirit is a Person and is possessed of all the distinctively Divine attributes. He is God.

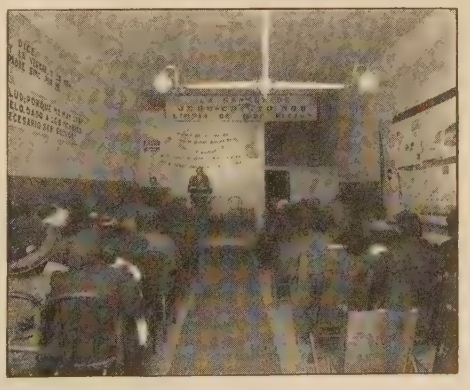
VIII. Man was created in the image of God, after His likeness, but the whole human race fell in the fall of the first Adam. All men, until they accept the Lord Jesus as their personal Saviour, are lost, "darkened in their understanding, alienated from the life of God, because of the ignorance that is in them," hardened in heart, morally and spiritually dead through their trespasses and sins. They cannot see, nor enter the kingdom of God, until they are born again of the Holy Spirit.

IX. Men are justified on the simple and sole ground of the shed blood of Christ and upon the simple and single condition of faith in Him Who shed the blood, and are born again by the cleansing, quickening, renewing work of the Holy Spirit through the instrumentality of the Word of God.

X. All those who receive Jesus Christ as their Saviour and their Lord, and who confess Him as such before their fellow men, become children of God and receive eternal life. They become "heirs of God, and joint-heirs with Christ." At death their spirits "depart to be with Christ" in conscious blessedness, and at the second coming of Christ their bodies shall be raised and transformed into the likeness of "the body of his glory."

XI. All those who persistently reject Jesus Christ in the present life shall be raised from the dead, and throughout eternity exist in a state of conscious, unutterable, endless torment and anguish.

XII. The Church consists of all those who, in this present dispensation, truly believe on Jesus Christ. It is the body and bride of Christ, which Christ loves and for which He has given Himself up.



THE SPANISH MISSION.

XIII. There is a personal Devil, a being of great cunning and power: "the prince of the power of the air," "the prince of this world," "the god of this age." He can exert his vast power only so far as God suffers him to do so. He shall ultimately be "cast into the lake of fire and brimstone, ... and shall be tormented day and night for ever and ever."

Some of the largest gifts for the new building have been conditioned upon the adherence of the Bible Institute to this statement of faith, and upon at least one meeting for the teaching of the Word of God being held every day in the year in these new buildings.

THE PURPOSE OF THE SCRIPTURES.*

Rev. Charles Brown.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 31.

This verse refers, of course, to John's own part of the Scriptures, the fourth Gospel, and declares that he has had an object in writing it. Just before he has stated that he has written only a very small portion of the doings of Jesus: "Many other signs, truly did Jesus . . . . which are not written in this book." And in the appendix or epilogue to his Gospel, he affirms in very bold hyperbole that if everything were written "the world itself [would] not [be able] to contain the books that should be written." It is his way of saying that it is practically impossible to write in detail the earthly life of our Lord. A vast body of material relating to the life and ministry of Christ lies before John as he writes, and not only does the Spirit of God lead him to write what he knows, but he is guided by the same Spirit in the choice of what he writes. From all this mass of material before him he makes selection, and he says: "I have written these things with a purpose, and the purpose is that ye may believe, and believing, may have life in His name," or, as Westcott translates it, in fellowship with Him.

We have in the four Gospels the barest outline of the doings and sayings of our Lord's life on earth. That is one thing we have to consider. And then we must remember how much there was of His word and work that is not recorded in the Gospels. Outside of the New Testament, some of these seeds no doubt found their soil in heathen faiths. Just as there was the larger work of God outside the Jewish nation, so there were many words of Jesus Christ, and of His apostles also, that are not recorded in the Bible.

And further let me say that what John declares to be the purpose of his Gospel may with truth be said to be that of the whole Bible. Do not make a mistake about the purpose of the Bible. It is not intended to teach us science or astronomy or geology; it is not merely a great literary storehouse and treasury. It is intended to connect the life of the universe with the living God, to show us the Spirit of God moving over the hearts of men and guiding the course of history.

And the purpose of every minister and every Sunday school teacher, in sermon or in lesson, in nature talk or in character study, should be not to show how much they know, not to be eloquent, not to be humorous or dramatic. These things are only incidental. The chief thing is to lead people to believe. Remember that the Bible exists for man, not man for the Bible. These things are written for *men*. Sometimes the preacher seems to think that the sermon is an end in itself. No, the sermon is for *men*. It is not for eloquence; it is for human hearts. And we should question every sermon and every Sunday school lesson in this way: Is this sermon or this lesson calculated to lead people to believe? That is the purpose of the whole Church, and of every institution in the Church.

You have heard the story of the Welsh preacher who preached on the widow of Nain, and, with the imagination peculiar to the Celtic temperament, he imagined a

*Delivered at the Northfield General Conference of Christian Workers, August, 1912.

conversation between her and her son who had been brought back to life. The son wanted to know what had happened, and she wanted to know what his experience had been. He made his mother tell him first, and she said: "You were very ill. You died, and you were being buried. We met Jesus, and He stopped the procession. He spoke to me, and then He touched the bier and said, 'Young man, arise.'" There the son stopped her and said, "Yes, yes; I heard that. I heard the voice of Jesus." And may I say that the purpose of every sermon and every lesson is to make people hear the voice of Jesus Christ and help them to believe on Him. "These things are written, that [men may] believe."

Now let me ask your careful consideration of two words in this verse, words which are characteristic of the fourth Gospel especially: *Life; Believe.*

I. I begin with the unspeakably great term *Life.* It occurs over thirty times in this fourth Gospel. The ultimate object of the writer, the apostle John, is that the men who read his book may have life. Let me quote two passages from the lips of our Lord as recorded in this Gospel: First, in His allegory of the good shepherd: "I am come that they might have life, and that they might have it more abundantly"; and second: "Ye will not come to me, that ye might have life." Now in the light of these sayings, and of other sayings in John's Gospel, I come to this conclusion, that in the judgment of our Lord, which was the judgment of truth, men were not really living. Christian Science says you are well if you think you are well. The Gospel seems to contradict that kind of theory. It says that men who think they are living are really dead. You find the same thing in Saint Paul's teaching. He says of people who are eating, drinking, buying, selling, marrying, and making money, and who naturally think that they are living, that they are dead. "She that liveth in pleasure is dead while she liveth." People are, he says, or were, "dead in trespasses and in sins." It follows from this that our Lord and His apostles had a much loftier and larger conception of life than the men round about them. And it also follows that a man may have something which he thinks is life, but which really is not life.

What is life after all? It is not mere existence. What is life for a *man?*—not for an animal or a butterfly. There is a saying common among us in England that if a man have a certain amount of money he has enough to live upon. Now there are thousands of people on my side of the world, and I suppose you have some of them on yours, who think that if they have enough to eat and drink and wear and spend they have enough to live upon. As if a man could live on money! When Robinson Crusoe was cast ashore on his island the one thing that was of no use to him whatever was his money. No man ever lived on money. "A man's life consisteth not in the abundance of the things which he possesseth." A man cannot live on *things.* We live, says Wordsworth, by admiration, hope and love. Enough money to live upon! But even at that low level there is considerable diversity of opinion as to what is enough for a man to live upon. What to one is a satisfying fortune is poverty to another. Goldsmith's parson was "passing rich on forty pounds a year"; that is, two hundred dollars a year. Now I happened upon a man in England the other day who declared that he had been hit so hard by recent legislation that he could keep only three servants and two motor cars! There are plenty of people who have riches, but who, if we are to accept the standards of our Lord and His apostles, are not living at all.

As a people we are demanding more and more of outward good to-day. We say we must have points of contact with all that enriches our physical and mental life: we must have books; we must have music; we must have objects of art; we must have newspapers and journals; we must have everything which ministers to pleasure. We say that man has more than physical taste and hunger; that he has æsthetic taste and intellectual taste, he has hunger and thirst that are mental. Well, suppose a man has enough money to live upon, enough to surround himself with objects of art—and even motor cars! What then? He is not living, mark you, *if he has not love.* Mind that.

There is only the difference of a vowel

between the words live and love, and etymologically they both spring from the same root. A man who does not love anybody is not really living. If life be correspondence with environment, as science declares, then that man is not living. He does not correspond with his environment. He is cut off from it. If he would only begin to love even a dog he would be a better man. If he could love his fellow creature he would have begun to wake up. If you could get him to begin to love God, then he would be spiritually beginning to live. A man, you know, may live in the cellar of his earthly habitation, and all the spacious upper rooms of his house with their glorious views of river and mountains and woods and fields and birds and flowers may be shut up and uninhabited. And a man may live in the lower regions of his personality, and all the upper ranges of his life may be dormant and unused. Let me use an imperfect illustration. Here is an organ, and there is no more magnificent musical instrument in the world. It is the crown and flower of the evolution of musical instruments. This organ has three manuals, every conceivable kind of stop, and pipes innumerable, and it has come into the possession of a man who can use only one manual and grind out a few tunes in one particular key. You would not call that music. It would be an insult to the organ and its maker. And am I not right in thinking that man is God's most marvelous instrument, capable of producing wondrous harmony in perfection of character? Think of what man is at his best, and it was for that purpose, to bring man to his best, that Jesus Christ came, and it was to bring man to his best, in Christ, that this Gospel was written.

Now it is quite possible to cherish delusions concerning life. One man may say he is living because he is making a great deal of money. Another may say he is living because of his many interests and relationships and his robust physical health, and while he is saying that the Gospel may be saying to him, "You are not living at all." The man has a whole range of faculties lying asleep and becoming atrophied for lack of use. And, mind you, a man may be satisfied with it. That is the tragedy of it. The man who grinds out his few tunes may be quite happy because he can make a noise and get some hours of amusement. What are you going to do with that man? Here is the best thing. Take him to some man who has an instrument of precisely the same make, and show him what it is capable of when a master hand manipulates it. And the business of the Gospel is to take us and set us down before the perfect life of Jesus Christ our Lord, and see how marvelous the music and how amazing the goodness when human life is brought under the unrestricted control and operation of the Spirit of God. Do let us believe that the whole purpose of God for us is to lead us to life. How I wish young people could realize it! Some of them even yet think Jesus Christ stands on the pathway of life to still its music. Religion to them is simply a series of negative restrictions, "Thou shalt not," "Thou shalt not." There are people who think religion is a sort of fire extinguisher. It really is a fire kindler. It says, "Thou shalt," "Thou must." It is to replenish life, not to impoverish it, that Jesus Christ comes. Mind you, a man will do many of the same things after Jesus has met him that he did before. He will play some of the old tunes. A man who, in the phrase of our Lord, "enters into life" will eat and drink. He will not stop making money or enjoying art and literature. But there will be a new motive, a new impulse, a new vision, a new power flowing into his soul and throbbing in his endeavors. He will be less dependent upon lower things. He will have a treasure that can never be stolen. Life is a greater thing than any words can define, and it is into life at its fullest that Christ came to lead men.

II. Secondly, let me say a word or two about the method of reaching life through *believing*. That, too, is one of the great words of John's Gospel. More than one hundred times, either as a verb or as a noun, the word occurs. The whole burden of the Gospel seems to be this, and it is perfectly true as a philosophy of life: "You must believe." As Tennyson says, "We must believe or die." It is easier to die, he adds, but far more ignoble. There is no life apart from belief. If there is a vital relation between live and love, there is a vital relation between life and belief.

You can have no life of the State apart from belief; men *must* put trust in one another. The whole fabric of society would fall to pieces. There is no corporate life apart from belief, no family life. Let a wife cease to trust in her husband, let a man cease to trust in woman, as Hamlet did in his mother, and the light of life goes out. Do not complain, then, that there is in this fourth Gospel so intimate a relation between belief and life. They are vitally intertwined, and they cannot be separated. A man says to me that it does not matter what people believe so long as their life is right. He is talking arrant nonsense. It would be just as sensible to say that it does not matter what kind of a tree you plant so long as you get the right kind of fruit. There is as intimate a relation between belief and life as between seed and plant or tree and fruit.

Belief is a moral attitude, a spiritual attitude, and not merely a mental exercise. Take the whole faculty of belief. It is one of the endowments with which God has gifted man. I believe that every man is born into the world with a faculty for belief, but that that faculty may become atrophied through misuse. Take a child. A child will believe anything. And incidentally let me say that nothing touches me more in the region of belief than the faith of a child. It will believe that God can do anything, from mending the broken wing of a bird or the leg of a doll, to making a sick man well or a bad man good. Mind you, I believe some people have the faculty of belief in a greater degree than others. Some people have a great deal to contend with, they are just one great mark of interrogation. But the faculty of belief can be cultivated or it can be neglected. And when a faculty is neglected you know the penalty. *Always* it becomes atrophied. You find me a man who has cultivated the suspicious side of his nature. We all have it to a degree. Let a minister cultivate it, and he had better resign his pulpit right off. If he is not going to believe in his people, let him cease preaching to them. You find me a man who does not believe in anybody—I declare to you that he is not living. If life means correspondence with environment he has not got it, and if all men were like him, believing in nobody, life would become an intolerable burden.

Here is another thing. *It is the men who believe, who do things.* You have proof of it here in Northfield and at Mount Hermon. It was a man who believed who discovered America. It was a man who believed with all the intensity of his soul, Saint Paul, who, under God, created the greater part of the churches named in the New Testament. The suspicious man is not fitted for any great enterprise. It is the man who believes that does exploits.

And now observe that belief is here directed to a certain Person. There are some things that it does not matter whether you believe them or not. It does not matter vitally whether you believe that Bacon wrote Shakespeare or Shakespeare wrote Shakespeare. There are many things about the Bible that are not vital, such as dates and authorship. I do not think it vitally matters whether you believe them or not, though I am far from saying that it is unimportant. The thing that is vital is whether a man believes in Jesus Christ, and the business of the Church and the business, the primary business, of the ministry is so to set forth Jesus Christ as that men shall believe in Him. The vital question is: When the claims of Christ are set before men, and they are conscious of them, whether or not they will say Yes to them and to Him. My dear friends, it is time some of us preachers made up our minds—and it would invest our efforts with greater urgency—whether or not it is a vitally important matter if a man believes in Jesus Christ or does not believe in Him.

I said a moment ago that there are some things about which it does not matter if we do not believe them. But there are others that are of vital importance. For instance, I consult a physician, a specialist. He tells me I have the seeds of a mortal disease, but that if I put myself under his care and strictly obey his orders he can cure me. If he be right it is a matter of life or death whether I believe him or not. If I believe him and believe in him, I put myself into his hands and am in the way of being cured. If I refuse I may drop down dead any day.

There is plenty of evidence to show—and you may be quite scientific in this region—

that where men have really believed in Jesus Christ, it has made all the difference to life. Take Saint Paul. What a revolution believing in Christ wrought in his life! Think of the people of New Guinea and the Congo and of the difference which believing in Christ has made to them. It has cleansed them, freed them, crowned them kings over the world and over self and over falsehood and degrading lusts. Where men believe in Jesus Christ, commit their lives to Him in trust and obedience, make Him the Physician of their souls, life begins; they come into correspondence with their highest environment, cleansing comes, peace comes, joy comes, and power flows into the weak soul and the perplexed purpose. Belief is the way to life.

Now, a word on the relation of the Gospel to belief: "These things are written that you may believe." That means that men cannot be expected to believe without knowing anything. Here is a man—John—who is thinking of other men, of the world outside. He wants to bring it to believe in Christ, for Christ belongs to the whole world. John says, "I must do something. I must take steps to get them to believe. Men are not expected to believe that of which they have never heard." And let me say here, we are not expected to believe anything about which we have never thought. Belief is not merely closing our eyes and accepting or swallowing whatever is given us. Thus the purpose of John is so to set forth Jesus in his pages that men shall see Him in all the wonder of His being, in all the glory of His Godhood, in all the marvel of His work, and they shall be transformed by their belief in Him.

When I was a lad a man by the name of Sears wrote a book on the fourth Gospel. It is still extant, though some people would think it out of date. He calls it "the heart of the Gospel." It is. It tells us that "the Word was made flesh, and dwelt among us, ... full of grace and truth," that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." It declares that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this: "I, if I be lifted up from the earth, will draw all men unto me." And these, too: "I am the good shepherd: the good shepherd giveth his life for the sheep." "I am the vine, ye are the branches." And it tells us that there is a home beyond all these storms and dim visions—the "Father's house." All this is in the fourth Gospel. It is a treasure incalculable in its worth. It was written that we might believe, and it carries in it the mysterious power of giving life to all who will accept it and act upon its guidance.

"THE WEAPONS OF OUR WARFARE."*

VI.

Rev. John A. Hutton, M. A.

"For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith." 1 John v. 4, R. V.

It is to some such simple words as these that we must come back in all our attempts to account for the triumph of the Christian people in the first three centuries: "Whatsoever is begotten of God overcometh the world. Our faith is begotten of God. Therefore, our faith has overcome the world." It is perfectly true that those five causes which Gibbon selects did operate most powerfully upon the imagination and practice of mankind. But that is only equal to saying that, at certain difficult places in that battle of life in which we must all engage, the Christians had an advantage. And what ultimately was the nature of their advantage? It was that they had within themselves, and in their faith with all its implications, a resource, a fortitude, a patience, a power to recover and to take heart again—to which there was nothing comparable in the natural wisdom of mankind.

*Notes from an address delivered at the Ministers' Meetings of the Northfield General Conference, August, 1912.

To explain the progress of Christianity as due to this or that expression or method of Christianity, and to suggest that by the mechanical adoption of those expressions and methods the Church in our own day might at once resume her conquering career, is as though you were to explain the grinding of corn in a mill by the arrangement of its wheels, and were to omit that flow of concentrated and passionate water which turns the wheels and sustains the movement—water which receives its power by virtue of its descent from a higher plane.

It is, of course, true on the other side that this power from God in Christ which fulfilled itself in Christianity and overcame the world, was not something which existed as a pure idea and *in vacuo*. It had to come into contact, and indeed it insisted upon coming into contact, with the world-forces and world-systems which occupied the field. And it was these world-forces and world-systems which determined the kind of outward appearance which the conflict between the two would assume. The kingdom of heaven, our Lord had predicted, is as if a woman put a handful of leaven into a barrel of meal "till the whole was leavened." Or it is "as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how."

Christianity can never be entirely separated from its own manifestations in word and life. Just as we have no experience of a spirit without a body, so we have no knowledge, and can have none, of truth, except in conflict or correspondence with the actual world. The efficacy of Christ in the world is demonstrated still and always by the vitality and distinction of the personalities whom He creates, and by the changes and revolutions which His Spirit makes inevitable in our human arrangements.

And now, let me try to bring under one or two separate heads the various manifestations of the new life in Christ, which challenged the attention of the ancient world, and ultimately broke down or wore down its hostility and suspicion and hatred.

I shall not adopt Gibbon's analysis, though I have no fault to find with it. But our position is different from his; and it will be more agreeable to me to take up a point of view nearer to the heart of things. Looking, then, over the whole field with which my reading and meditation have now acquainted me, I can see three general lines of influence which powerfully and overwhelmingly affected the world, working their way sometimes from the circumference towards the center, sometimes from the center to the circumference. I see that the early Church moved and convinced the world of her day (1) by the force and attractiveness of her faith; (2) by the new and haunting quality of her goodness; and (3) by the sufferings which the world imposed, and which she bore, showing depth beneath depth of her communion with her Lord. Faith, goodness, suffering—in these three signs she conquered.

I. Let me speak of these in turn, and very briefly. Christianity, I say, overcame the world, first, by *the power and attractiveness of its faith.* Even such a careful writer as Harnack is frank enough to say, that no flight of the imagination can enable us to predict what disasters and sorrows would have overtaken the world, had not some such faith as the Christian faith offered itself at such a time to mankind. The great Roman world was at the time without a faith, without any way of conceiving life which could sustain in men the impulse and the desire to live above their natural appetites. The Romans never were a religious people in our sense of the word; their effective religion, even in their best days, was a kind of sublimated patriotism. "To the Romans a religion of emotions and enthusiasms was utterly abhorrent." Now this religion of the Fatherland, inculcating, as it did, all sorts of excellent maxims for life, full of shrewdness and sagacity, and, in its finest exponents, expressing itself in many a noble word and deed—this religion of the Fatherland was at its best in days that were long past by the time Christianity appeared. It served well the interests and answered the simple spiritual requirements of a primitive people who were fighting for their existence. For at that stage, indeed, the soul in man has not yet been awakened; and certain abyssmal needs of the soul have not yet been disclosed. But those simple days were long past. The Empire was now established, covering the entire world except the land of the Par-

thians and the territory of the most northerly German tribes. It was no longer a simple people who lived beneath the Roman rule. It was a people in many of its features very like any one of the great nations of the modern world. The little boundaries and local divisions, which in the old days had defended life for men and women, giving to each community its own distinct task, were now thrown down; everybody was aware of everything. The Empire had become enormously rich. Rome had her millionaires, and, as the shadow of that, she had her hordes of slaves. Now, there is nothing in real greatness itself which ought to make good men uneasy for the future. If every stone is laid truly and tested by the plummet of righteousness, you may build to whatever breadth and to whatever height you have power for. But human nature being what it is, the stones are apt to be laid carelessly, and with each careless stone there is introduced into the fabric an element of danger and insecurity. It may take a thousand years to betray the fault in the building; but life in the long run shows no mercy and what is built unsoundly one day shakes and falls.

I can say nothing more along that line just now except to ask you to think of that old world as no longer simple, no longer divided into small, compact historical communities, each with its type of piety and its defense of morals; but as wide, complex, subtle, political, gathering into towns, one race meeting another from across the seas, each losing its own virtues and acquiring the vices of the other; and how, in the midst of all this confusion and cosmopolitanism, the old provincial faiths, the old household gods, had lost their significance and sense of reality.

Now, in all this you must keep your eyes upon the obscure and sensitive people who, at such a time, feel how things are going, and feel that they are going wrong. Religion, when it comes to a new land, finds its first welcome among those tender souls who feel themselves bereft and lonely and at a loss. (And so it happened that Christianity found its first home in the poorer quarters of the towns.)

To serious minds the situation was full of the most sinister materials. For when all is said, the religious instincts of mankind can never for more than a season be neglected or suppressed. The wise men of those days did what they could to give currency to the austere maxims of stoicism, in the hope that it might become for the whole Empire what those local, tribal fidelities had been for each district in the ancient simple days. But stoicism never touched the common human heart. It was a philosophy, not a religion; and its appeal was for strength, not for faith.

But the best proof that, themselves being witness, the people of that day were in the depths of their souls crying out for a faith, is a proof which one might adduce of the same state of matters amongst ourselves: I mean the extraordinary rise of mysticism and Orientalism throughout the entire Roman world. The mysteries of Eleusis, the religion of Isis and Serapis, the cult of Magna Mater and Mithras became not only a fashionable craze, but a popular worship.

"Determined and repeated attempts were made to exclude those strange rites from Rome, but without avail. Not only did they succeed in establishing themselves securely in the capital, but they gathered almost incredible numbers of adherents throughout the whole civilized world, and among the barbarians beyond its borders. . . . . With stately and impressive ritual and mysterious sacraments these religions served to satisfy the craving for moral faith and for the vision of life beyond the veil. They stirred the sense of sin and supplied the means [as was supposed] for its removal. They spoke of renunciation, of life and victory over death. Tender and tolerant to ancient faiths, they created an all-embracing system which rose above all national barriers, which satisfied the philosophic thought of the age in its mysticism, and gave comfort and hope of immortality through its sacraments."

To those who regard mankind with tenderness and patience, a time like that in which Christianity came to the world (a time in many of its aspects most startlingly like our own) is always full of hope. Anything is possible. The soul of man is in a fluid state and is pressing equally on all sides for a place to flow into, where it may be at rest. It is a kind of time which encourages a final confidence; but it is a time also which is full of immediate peril. An age which demands something very powerfully will not be long in securing it. That is at once the hope and the peril of

our time. I believe there is in our very day a mood which soon will utter a cry—and it will be a cry for a closer apprehension of God; that is my hope. And that cry may fling many a soul upon the breast of some folly; that is my fear.

It was such a time of forlornness, of bigness and complexity, of anonymousness against the huddling masses of conflicting peoples, tongues, faiths, when the Gospel lifted its voice in the world. At the first it was a feeble voice, but the note was one of most exquisite purity. However feeble it was, it was always strong enough to fall upon the ear of two or three near by, whom life, which is the hand of God, had been secretly preparing. And then they sang together, and others heard and gathered round, and waited. And so the Church of Jesus grew, and the song increased in volume, and the singers became more confident, until their song strode over the discords of the world. And their words, so full of moral beauty, words and ideas and hopes too good indeed not to be true, fell upon that tired and perplexed time as the very voice of God, of Him Who had made their souls to yearn thus, and thus surely to be satisfied.

Some years ago I read a story of Japan which greatly moved me, for it dealt with a state of matters there precisely like the state of things in the ancient world when Christ came. It illustrated most pathetically how there is always a reverse side to cosmopolitanism, viz., an exaggerated individualism. "The refinements of material civilization and mental culture make people more sensitive to the element of pain in life, and this increase of sensitiveness shows itself in the sphere of morals"—offering an opportunity because creating the necessity for a personal belief and discipline.

I have forgotten the name of the story, but not its idea, which was this: A young woman in the first days of her wedded life has to bid farewell to her husband, who has been called out to fight for his country in China. In his absence enemies sow seeds of division and unhappiness between them. Exercising a power which the law gives her, the mother of the husband insists that the young wife shall hold no communication with her son. To this, like a faithful daughter of Japan, she submits. His letters reach her, but she must in honor send them back unread. Never strong, her health sinks under the strain. She feels utterly alone. There is nothing in the faith of her race that seems to have such a case as hers in view. It is all too strident and strong. In her loneliness she encounters a disciple of Jesus, who each day reads to her a portion of the story of our Saviour's sufferings.

To that young troubled soul, made keen and suppliant by this emotional distress, and having the insight which God in His loving compensation is wont to give to those who, while still in their youth, are appointed to die—to that young troubled soul every word goes home with that sweetness and peace which mean that a wound has found its appointed balm. Until one day through her tears she confesses that if this is indeed the truth, if the heart of God does really beat in sympathy with our heart, if there truly is One Who understands us altogether, on Whose breast a bruised and lonely heart like hers can lean and sob, if she is indeed not alone, and will not be finally misunderstood—then for her the battle is over, and she can even be thankful for everything, and chiefly for her sorrows, since through them she perceives that something has come to her which otherwise could not have come.

My point in recalling the story, which was the work of a man with no bias in favor of Christianity, is this: that it is an insight, in our own speech and conditions, into the everlasting fact of this great matter.

In every nation by the very processes of its civilization, the soul becomes more and more sensitized, more complex and subtle and alone. As the pressure from the very multitude of persons increases, the intensity of the individual's need is increased. The soul becomes liable to more and more exquisite and poignant distresses, and in secret cries out for a faith and communion as close and personal as its own necessity. Our Lord Who "knew what was in man" knew all this, so that when He looked upon a multitude of people the words which occurred to Him to say were, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

HEROES ON THE FIRING LINE.

M. E. Ritzman.

V. William C. Burns.

William Chalmers Burns, the third son of the Rev. William Hamilton Burns, D. D., was born in the manse at Dun in Angus on the first day of April, 1815. In 1821 his father removed to the village of Kilsyth, about twelve miles east of Glasgow. There the boy attended the parish school of the Rev. Alexander Salmon. He did his work well and kept a good place in all his classes. Yet his highest ambition and declared resolution was to be a country farmer. A maternal uncle, a respected lawyer in Aberdeen, who happened to visit the family at that time, not approving of the farming project, kindly invited William, then in his thirteenth year, to spend a winter with him, and take advantage of the higher training of the grammar school in the city, then at the very height of its fame, under the distinguished rectorship of the Rev. Dr. James Melvin, one of the best Latin scholars and teachers of his day.

Burns at once felt the fascination of the place and of the man, and caught the breath of a new existence, in which all his old dreams of farming and of a country life vanished out of sight. From the school he passed to the University, and after two successive sessions, in which he obtained honorable distinction in all his classes, returned home in the spring of 1831.

He now determined to enter the profession of the law and a few months afterward he was settled with his uncle, Mr. Alexander Burns, with the view of being bound as an apprentice, so soon as the necessary certificates from his college professors could be obtained. But "man proposeth, God disposeth." Before all the certificates arrived, a change had taken place in his heart, which altered the whole current of his life. In his diary he tells us:

"A letter from my sisters at home, in which they spoke in a single sentence of going as pilgrims to Zion, and leaving me behind, proved a word in season and touched my natural feelings very deeply; for when sin had rendered me dead to every other feeling, I could not think of my Christian parents, and my godly home with all its sweet and solemn privileges, without an awful conflict of soul at the thought of parting with them forever. . . . . I sat down, with solemn impressions arising from the causes now mentioned, to read a part of Pike's 'Early Piety,' which my dear father had given me at leaving home; . . . . and in one moment, while gazing on a solemn passage in it, my inmost soul was in one instant pierced as with a dart. God had apprehended me. . . . . From that day to this, blessed be Jehovah, I have been conscious more or less deeply of a *new* and holy principle, leading me to live by the faith of Jesus to the glory of God, and in the communion of the Holy Ghost. 'Salvation to our God, which sitteth upon the throne, and unto the Lamb!' "

In November, 1832, he returned to Aberdeen to prepare himself with a view to the ministry of the Church of Scotland. Here he took a high place in his studies. In his third year he was awarded the first place of honor in the senior mathematical class, and in the following session he gained by public competition, along with another who was bracketed with him, the mathematical scholarship, then and for long afterwards, the highest attainable distinction in the University. Taking his degree with honorable distinction in 1834, he proceeded in the winter of that year to the University of Glasgow, there to pursue his studies. He was licensed to preach the Gospel by the presbytery of Glasgow on the 27th day of March, 1839.

Burns had decided to devote his life to the work of the foreign field, but while waiting to be sent out, he was asked by Robert Murray M'Cheyne, who was going on a trip to Palestine, to take his place meanwhile at Dundee. There his preaching was used of God in a remarkable manner. Christians were stirred up, and sinners were convicted and saved.

Later he went to Kilsyth, the scene of his boyhood days, and at the communion service in July, 1839, while young Burns was preaching, the Holy Ghost came upon the people and a remarkable revival began.

Meetings were held on the Monday and Tuesday following. In his journal he describes the meeting of Tuesday:

"At ten o'clock I went down to the middle of the town, and with some others drove up before us some stragglers who were remaining behind the crowd. When I entered the pulpit, I saw before me an immense multitude from the town and neighborhood filling the seats, stairs, passages, and porches, all in their ordinary clothes, and including many of the most abandoned of our population. . . . . During the whole of the time that I was speaking, the people listened with the most riveted and solemn attention, and with many silent tears and inward groanings of the spirit; but at the last their feelings became too strong for all ordinary restraints, and broke forth simultaneously in weeping and wailing, tears and groans, intermingled with shouts of joy and praise from some of the people of God. The appearance of the great part of the people from the pulpit gave me an awfully vivid picture of the state of the ungodly in the day of Christ's coming to judgment. Some were screaming out in agony; others, and among them strong men, fell to the ground as if they had been dead; and such was the general commotion, that after repeating for some time the most free and urgent invitations of the Lord to sinners, ... I was obliged to give out a psalm, which was soon joined in by a considerable number, our voices being mingled with the mourning groans of many prisoners sighing for deliverance."

The movement thus begun in a manner so remarkable, went on steadily, and for weeks thereafter seemed only to grow in solidity and depth. Meetings for prayer and preaching of the Gospel were held every successive night, generally in the church, and occasionally, when the weather favored, in the market-place, or in the churchyard. Crowds of inquirers flocked at every invitation to the vestry or manse to seek spiritual counsel from the minister and his assistants. Swearing and foolish talking on the streets ceased; volumes of infidelity and impurity were assigned to the flames.

This wonderful work changed Mr. Burns' plan of going at once to the foreign field, and he continued without cessation in evangelistic services throughout Scotland, Ireland and Canada, from 1839 till near the close of 1846. Wherever he went the results were the same. The same unresting activity, intense earnestness, and vivid realization of the unseen world on the part of the preacher, the same mighty and gradually swelling tide of interest, inquiry, irrepressible emotion, on the part of the throngs that waited on his ministry and hung upon his lips—were everywhere the salient features of a movement which was the subject of solemn joy to one part of the community, and of wonder, consternation, scorn, or anxious misgiving to the other.

All through these laborious and eventful years he was still a missionary at heart, and only waited the intimation of his Master's will as to the time and the place of his appointed work. He had intended going to India, but the door to India seemed closed at the time, and so he accepted the call of the English Presbyterian Church to be their first missionary to China. It is said that when publicly asked in the Synod how soon he could be ready to enter on his work, he replied with prompt decision, "To-morrow." This resolute tone and attitude of spirit were eminently characteristic of him. As a man that warreth he entangled not himself with the affairs of this life, and moved about ever a free and unencumbered soldier, ready at a moment's warning to march at the Master's command to any quarter of the world.

He reached China in the fall of 1847, and with surprising success mastered the language during the first year or two of his residence at Hongkong and Canton. He had, indeed, naturally a more than ordinary faculty for the study of languages, and that faculty had at an early period received the very best discipline and training; but the natural faculty was more than doubled by the intense and concentrated energy with which, when called for by the highest ends, he used it. From the first and in everything "to the Chinese he became as a Chinese that he might gain the Chinese"—lived in their world, thought their thoughts, spoke their words. We are told that

"he spoke Chinese, wrote Chinese, read Chinese, heard Chinese, sang in Chinese, prayed in Chinese. Far into the night sometimes might his voice be heard reading aloud the words of life, or pouring out his heart before God in the broken accents of that strange tongue which for Christ's sake he had determined, with as little delay as possible, to make his own."

The very first work he did in China was characteristic of the man. He heard of three Chinese criminals under sentence of death for murder. He visited the prison in Hongkong, seeking to talk and pray with them and lead them into the light.

"Like that Divine Master in Whose steps he walked so closely, it was ever his delight, most of all and first of all, to care for those for whom few else cared, to leave the ninety and nine in the safe and quiet pastures, and to go to seek the utterly lost in the far wilderness. The publicans and sinners in the highways and hedges, the neglected crowds of railway laborers or factory workers, the soldiers in the rough barrack-room or amid the terrible temptations of the great city streets, had ever, in his native land and in Canada, had a special attraction for him, as those to whom, as most needing, he owed the deepest debt of compassion and help."

In order that he might the more closely identify himself with the Chinese, he left the comfortable lodging in the European family in which he had been at first received, and removed to a hired house of his own in the midst of the native population, where he might bury himself out of sight with Chinese companions and in a Chinese home. His mode of life there must have been exceedingly humble, judging from a significant incident which he afterward told. There had been some commotion in the neighborhood in consequence of some petty robbery, and an excited crowd was passing before the door in eager pursuit of the culprit. "Oh, you need not look there," cried one, *"it is only a poor foreigner."*

The time had now come for other work. His proficiency in the spoken language of the Canton province was sufficient to enable him at least intelligibly to declare his message. The shores of continental China with its teeming towns and villages lay before his eyes, and he longed to be in the midst of the vast harvest-field. He knew there was difficulty and danger, but these did not deter him for a minute when he felt that duty called him. On starting from Hongkong he had characteristically "left his assistants to direct the boat to any quarter," on the long extended coast, "they thought best," having "no other plan but that of making known the Gospel by tracts and speech, leaving all the rest, as well as this the greatest, to the gracious care of God." And so he went on from day to day in his work of faith and patience, passing on from village to village with the Divine message, which it was the joy of his life to declare.

"As soon as he reached a village, he commenced to read his Bible aloud, say, under the shade of a tree. Soon the villagers began to gather, and he explained to them the nature and object of the Gospel. Usually someone would ask him at meal time where he was to eat, and he as usually partook of what was set before him by some hospitable villager. As evening approached, someone would offer him a night's shelter; and thus he often went on from week to week, preaching the Word, and lacking nothing."

With apostolic faith and zeal and self-denying labor he endured suffering, sowing the good seed broadcast over the land.

Four hundred miles northeast of Hongkong is Amoy, with its immense population. This, in 1851, became the field of Burns' labors. As soon as he had mastered the Amoy dialect sufficiently, he again undertook his itineration trips. In March, 1852, he crossed over to the mainland directly opposite Amoy, and in the course of seven days made a circuit of thirty villages, sowing everywhere plenteously the precious seed. So ripe seemed the harvest to be, so urgent to the missionary the need of additional laborers to reap the ripening harvest, that he gave a whole year's salary to the funds of the Committee to hasten on the work. "Surely," said the convener in giving in the next report, "that field is ripe unto harvest, when the reaper sends home his own wages to fetch out another laborer!"

The next year he reached Chang-chow, thirty miles distant, with its population of about half a million. Nine days were spent there, preaching to large and very interesting audiences, both inside and outside the city. He says:

"I do not think, upon the whole, that I have spent so interesting a season, or enjoyed so fine an opportunity of preaching the Word of Life since I came to China, as during these nine days. The people were everywhere urgent in requesting that a place might be opened for the regular preaching of the Gospel among them."

The fire thus kindled at Chang-chow was never wholly extinguished.

The results of his work appeared especially at Pechuia, a village of about 3,000, not far from Amoy. There was a movement of quickening and conversion, the preaching place was crowded to a late hour night after night, idols and ancestral tablets were destroyed, and some shops were closed on the Sabbath, even when it fell on the market-days.

"What I see here," he wrote, "makes me call to mind former days of the Lord's power in my native land. In *my own* circle of observation I have hardly seen so promising an appearance of the coming of God's kingdom since I came to China. . . . . In my own experience the Lord's goodness is so great and unceasing, that while friends in Scotland may look upon me as an exile, I feel as much at home here as I would wish to do on this side of the Jordan."

Next came a brief visit to Great Britain, and on his return to China instead of going to the province of Fokien to resume his interrupted labors, Mr. Burns proceeded to Shanghai, with the view of attempting to reach, if possible, the headquarters of the Taeping rebels, then established at Nanking, and at the very crisis of their singular and mysterious career. Going up the Yangtse River as far as he could possibly induce his boatmen to go, he entered the Grand Canal, and returned by another way to Shanghai. At one point such was the eagerness of the men to get the Christian books he was distributing, that they would swim to the boat from the bank of the canal, fasten the books to their heads by their queues, and swim back again. As he passed through Soochow many reached forth from their doors and windows with bamboo basket-hooks, upon which they received Scripture portions and tracts. After his return to Shanghai, he continued for the next six months to make his headquarters there, from whence, as a center, he made frequent and extensive excursions amongst the towns and villages around. Living for the most part in his boat, and following leisurely the course of the canals and rivers which here spread like a network over the whole face of the country, he scattered far and near the precious seed over a rich and fertile region, which, with the contiguous plain of Ningpo to the south, may be well described as the very garden of China.

But a field already occupied by so many missionaries, and so "often trodden by foreign feet," could scarcely be an altogether congenial sphere of operations to one who felt himself especially called to the work of an evangelistic pioneer, and he proceeded to Swatow, a hundred and twenty miles southwest of Amoy. Here, while in a small village sixteen miles from Swatow, he was visited by robbers and everything was taken except the clothes he wore and his books. He had now no money,

"but," he says, "God provided support for us in a way that was new to me. The people who took our books gladly contributed small sums of cash for our support, and the first day we thus collected enough to keep us for two days; a countryman also, going the same road, volunteered to carry our bag of books for us; it was heavy for our shoulders, but easy for his, and he said he would want no money, but only a book. Thus the Lord helped us in going forward on His work instead of turning back to Swatow for help."

A little further on, at Chao-chow-foo, he was arrested as a foreigner, and after inquiry had been made into the case, was taken to the British consul at Canton. His native assistants did not fare so well. They were beaten forty blows on the cheeks with an instrument resembling the sole of a shoe, but they adhered unflinchingly to their testimony to the truth and preciousness of the Gospel, and returned to their prison to pray and sing praises to God, and to labor daily for the conversion of their fellow captives, one of whom, to their great joy, was in due time given them for their hire. At length, after four months' imprisonment, they were, at Mr. Burns' intercession, set at liberty.

He revisited Swatow and the scenes of his revival labors at Pechuia, where his successors had been reaping a rich and almost continuous harvest. The number of converts and of inquirers in connection with all the societies increased rapidly; and the Word of the Lord sounded out more and more widely over the whole region round.

"A glorious work of God," said he, "has been wrought in this place, and He is working still, and by His dealings we seem warranted to expect that all this is but the

merest beginning of the abundant blessing that He is about to bestow on this place and neighborhood."

In October, 1859, Mr. Burns was on his way towards a new and distant sphere of labor—Foochow, which place became for some time the scene of his labors. There he translated "Pilgrim's Progress" into the Mandarin dialect.

Severe persecutions broke out against the native Christians. Burns tried his best to shield his native brethren, and for a time the Christians throughout the towns and villages of Fokien had rest. But the permanent relation of the native Christians towards their heathen countrymen was still in a very uncertain and precarious state, and it was thought important that Mr. Burns should proceed to Peking, with the view of obtaining a personal interview with Sir Frederick Bruce, to endeavor to obtain the same recognition of the civil rights of Protestant converts that the Roman Catholics had. His hopes were not realized in the manner he desired, but his mission was not fruitless. He reached Peking in October, 1863, and lived there for several years.

His life at Peking was the simplest. He rented a house at sixty cents a month, and, according to Dr. W. A. P. Martin, limited his expense for food to five cents *per diem*. His furniture was of the scantiest. One servant was sufficient to buy, to cook, and to keep the house. When the servant went out, Mr. Burns stayed at home. This simplicity of living was happiness to him. He enjoyed quietness and the luxury of having few things to take care of. He delighted to live on little, that he might have more to give to the cause of God. He was a generous friend to the poor, to hospitals. to various mission schemes. He himself said, "We must not study comfort: they that go to the front of the battle get the blessing: the skulkers get no blessing."

Hearing of virgin soil at Newchang and the country around, he proceeded to the borderland of Manchuria. There he was taken ill with cold and fever, and died April 4, 1868. Thus closed the life so fervent and consistent in its devotion to Christ as to leave an indelible mark on two hemispheres, three continents and many countries. He was the pioneer of three now prosperous missions at Amoy, Swatow and Newchang. He was unselfish enough to break up the fallow ground and then go on, giving others the joy of reaping and gathering into the garner.

"His grave stands on the borders of the great kingdom of Manchuria, the advanced post of Christian conquests, beyond the northern limits of China. The little mound casts its shadows over many lands, for where is not Burns loved and mourned? But his life is the Church's legacy, and his indomitable spirit beckons us to the field of conflict and of victory."

Burns was preëminently a man of prayer. He could spend a whole night in prayer if he felt that the occasion needed it.

"His whole life was literally a life of prayer, and his whole ministry a series of battles fought at the mercy seat."

Because he lived so close to Jesus, he had so much of the spirit of Jesus, such an intense longing for the salvation of his fellow men. His whole aim in life was to awaken his fellow men to a sense of the danger of neglecting the great salvation. With the splendid gifts he was by nature endowed with, he might have won fame as a scholar, a lawyer, or a minister in the homeland. He had a vision of the millions of China in their poverty and spiritual darkness, and for their sake he spent himself, itinerating, like his Master, from city to city, accepting such hospitality as the people might offer, content with the pilgrim's portion, the plainest food and raiment, and enduring, for Christ's sake, with the utmost meekness, every indignity offered him, and all this that he might but win some.

"Earnest, unselfish, consecrated, true,
With nothing but the noblest end in view;
Choosing to toil in distant fields unsown,
Contented to be poor and little known,
Faithful to death. O man of God, well done!
Thy fight is ended, and thy crown is won."

Receipts.

Grenfell's Work in Labrador (Doctor):

Jan. 2.	6145	$10 00	
Jan. 2.	6147	5 00	
Jan. 3.	6150	10 00	
Jan. 10.	6164	10 00	
Jan. 15.	6172	5 00	
Jan. 16.	6177	1 00	
Jan. 16.	6178	5 00	
Jan. 20.	6182	10 00	
Jan. 21.	6186	10 00	
Jan. 22.	6190	2 50	
Jan. 23.	6191	3 00	
Jan. 27.	6196	1 00	
			$72 50

Higginbottom's Work Among the Lepers (Mr. Sam):

Jan. 15.	6171		$ 5 00

Record of Christian Work (Free Distribution):

Jan. 1.	6140	$ 1 30	
Jan. 1.	6141	1 00	
Jan. 1.	6142	1 00	
Jan. 1.	6143	1 00	
Jan. 2.	6144	2 00	
Jan. 2.	6146	1 00	
Jan. 2.	6148	26	
Jan. 2.	6149	1 00	
Jan. 4.	6151	1 00	
Jan. 4.	6152	25	
Jan. 4.	6153	25	
Jan. 6.	6154	1 00	
Jan. 7.	6155	1 00	
Jan. 8.	6156	1 00	
Jan. 8.	6157	50	
Jan. 8.	6158	1 00	
Jan. 8.	6159	1 50	
Jan. 9.	6160	75	
Jan. 9.	6161	1 00	
Jan. 10.	6162	25	
Jan. 10.	6163	2 50	
Jan. 10.	6165	1 00	
Jan. 10.	6166	1 00	
Jan. 13.	6167	2 00	
Jan. 13.	6168	2 00	
Jan. 15.	6169	25	
Jan. 15.	6170	3 00	
Jan. 16.	6173	1 00	
Jan. 16.	6174	2 00	
Jan. 16.	6175	2 00	
Jan. 16.	6176	60	
Jan. 18.	6179	25	
Jan. 18.	6180	70	
Jan. 18.	6181	10	
Jan. 20.	6183	1 00	
Jan. 20.	6184	1 00	
Jan. 20.	6185	1 00	
Jan. 21.	6187	1 00	
Jan. 21.	6188	1 00	
Jan. 22.	6189	1 00	
Jan. 23.	6192	1 00	
Jan. 24.	6193	1 00	
Jan. 25.	6194	50	
Jan. 25.	6195	10	
Jan. 27.	6197	1 00	
Jan. 28.	6198	1 00	
Jan. 28.	6199	3 00	
Jan. 28.	6200	4 00	
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Personalia.

The Rt. Rev. William Boyd-Carpenter, Bishop of Ripon (Eng.), is to deliver the 1913 William Belden Noble lectures at Harvard University.

Canon Carnegie of Birmingham, Eng., has been appointed to succeed Dean Henson as Rector of St. Margaret's and Canon of Westminster.

Rev. Charles S. Mills, D. D., of St. Louis, Mo., has succeeded the Rev. Amory H. Bradford, D. D., as pastor of the First Congregational Church, Montclair, N. J.

Rev. J. Monro Gibson has retired from his pastorate at Saint John's Wood, North London, after a ministry of thirty-two years. He is succeeded by the **Rev. A. M. McIvea, B. D.**

Rev. Francis E. Marsten, D. D., has resigned the pastorate of Bethany Presbyterian Church, New York City, in order to take the superintendency of the Massachusetts Bible Society, succeeding Rev. Charles M. Southgate.

Rev. Charles Caroll Albertson of Central Church, Rochester, N. Y., has been called to the pastorate of Lafayette Avenue Church, succeeding **Rev. Cleland B. McAfee, D. D.,** now of the McCormick Theological Seminary, Chicago.

Brigadier H. W. Walker, for some years editorial secretary of the Salvation Army in England, has been appointed editor-in-chief of the Canadian Salvation Army publications. He is to be succeeded in the editorial chair in London by **Brigadier John Bond,** late of Toronto.

Rev. George P. Eckman, D. D., has resigned the ministry of St. Paul's Methodist Church, New York City, in order to succeed Rev. J. M. Buckley as editor of the New York *Christian Advocate.* The pastorate thus rendered vacant is to be filled by the **Rev. Charles L. Goodell, D. D.,** late of Calvary Church, Harlem.

Below are given the recent and prospective engagements of several workers in the evangelistic field:

W. E. Biederwolf and Party—Feb. 9, Binghamton, N. Y.

Chester Birch—Feb. 18-Mar. 15, Greenfield, O.

Henry W. Bromley and Party—Feb. 2, Beresford, S. Dak.; Mar. 9, Stromsburg, Neb.; Apr. 13, Dickinson, N. Dak.

H. T. Crossley—Jan., Galt, Ont., Canada.

Edgar E. Davidson—Feb. 9, Ossining, N. Y.; Mar. 9, Rochester, N. Y.

John W. Erskine—Feb. 9-Mar. 2, Petosky, Mich.

Hart and Magann—Feb., Harvey, Ill.

J. R. Hemminger and Party—Feb. 2-22, Huntingdon, Pa.; Mar. 2-23, Annville, Pa.; Mar. 26-Apr. 13, Philipsburg, Pa.

J. Q. A. Henry and Party—Feb. 2-26, Philadelphia, Pa.; Mar. 9-30, Paisley, Scotland; Apr. 2-23, Glasgow, Scotland.

E. R. Hermiston—Feb., Tempe; Mar., Mesa; Apr., Phœnix, all in Arizona.

Lowry and Moody—Feb. 2-Mar. 2, El Dorado, Kan.

Milford H. Lyon and Party—Feb. 23-Mar. 30, Canonsburg, Pa.

J. W. Mahood—Feb. 13-Mar. 3, Portage La Prairie, Man., Can.; Mar. 5-20, Minneapolis, Minn.

Harold F. Sayles—Feb. 9-25, Battle Creek, Mich.; Mar. 2-18, Traverse City, Mich.; Mar. 23-Apr. 8, Walnut, Ill.

Charles Cullen Smith and Party—Feb. 2-Mar. 2, Marion, Ind.; Mar. 9-Apr. 6, Colfax, Ia.

Lewis E. Smith—Jan. 28-Feb. 9, Moodus, Conn.

Record of Christian Work

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Our Book Table.

Apostles' Creed (The). By Henry Wheeler, D. D. Eaton & Mains, New York. Cloth. 200 pages. 75 cents net.

This little book—the author states—is written "for the mass of intellectual people, who, in public worship, recite the Apostles' Creed as a confession of their faith, and is designed to correct erroneous opinions as to the origin and history of the Creed, and to strengthen and confirm the reader in the New Testament doctrines especially set forth in this earliest and most generally held of all confessions of faith." Dr. Wheeler has succeeded in accomplishing this clearly stated purpose. He traces first the sources and development of the Creed, following it from form to form until the last clause added—"Maker of heaven and earth"—makes its appearance about A. D. 650. He then takes up the articles of the Creed one by one and considers them thoughtfully and suggestively. Dr. Wheeler may not be able to carry all his readers with him in all his interpretations of the Creed, but they will recognize none the less that he has done a scholarly piece of work and will be correspondingly grateful to him.—*G. G. A.*

Book of Comfort (The). By J. R. Miller. Thos. Y. Crowell Co., New York. Cloth. 280 pages. $1 net.

This book was written when Dr. Miller's increasing infirmities limited his activities. Consequently, it meets the needs of those who have grown gray in work for the Master. It is more mature in thought than Dr. Miller's earlier books, graver in tone, also, but full of the devotion and peace he has always given his wide audience.—*E. C. W.*

China Under the Empress Dowager. By J. O. P. Bland and E. Backhouse. J. B. Lippincott Co., Philadelphia. Map. Frontispiece. Cloth. 525 pages. $4 net.

Tzu Hsi, the Dowager Empress of China for more than a generation, was one of the great personalities of the world, and for the last fifteen years of her life was one of the best known figures in the world. It was she who brought China near to the verge of ruin. Her will held it together for years and dominated its history, but her will also nearly wrecked the Empire. Had she been a woman of large and open mind, aware of the character of the new age as the Japanese Emperor was, she might have done for China what he did for Japan, and more. But she was obsessed with the traditional seclusiveness of China and in support of it was ready even to fight "against the stars in their courses." When she had her own way she was, in her later years at least, a woman of refinement and charm, but she was always a woman of changing moods, of violent temper, of unscrupulous love of power, of Oriental passion and revenge, of moral immaturity, of unlimited ambition. At the very end apparently she began to see that the old order was doomed, but it was then too late, and her life had no small part in settling the fate of a dynasty which could produce such a government of a great empire in the time of its crisis and need as hers had been. The authors have written an authoritative book, full of interesting material, indispensable to the understanding of China's history for the last half century, trustworthy and reliable in details, and fair and just in its judgments.—*R. E. S.*

Christian and Mohammedan: A Plea for Bridging the Chasm. By George F. Herrick. F. H. Revell Co., New York. Illustrated. Cloth. 253 pages. $1.25 net.

Dr. Herrick has been fifty years in Turkey. He has watched methods in mission work from early times. Consequently his opinion is of the utmost value. In this volume he gives his own ripe judgment on methods of work among an exceedingly difficult populace and quotes similar judgments from other missionaries among Mohammedan peoples. The earlier chapters sketch the field; the latter ones suggest ways to overcome antagonism and reach the classes and the masses. Young workers destined for this field should study Dr. Herrick's book.—*E. C. W.*

Church of the Open Country (The). By Warren H. Wilson. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 238 pages. 50 cents.

This text-book of the Forward Mission Study Course shows wide knowledge of country conditions, as well as of successful attempts by the Church to meet those conditions wisely and helpfully. The author believes that "the church of the open country" should lead not only in the religious life of the people, but in the social, recreational and even industrial life. One does not know a better book on the subject, nor one more worthy the careful study of the country minister.—*N. F. S.*

Counsel for Converts and Advice to All Christians. By Henry W. Bromley, A. M. Pentecostal Publishing Co., Louisville, Ky. Frontispiece. Paper. 88 pages. 25 cents.

This small volume can truly be described in the phrase *multum in parvo.* Healthy, sane, practical, full of good common sense, it touches upon many

features of the Divine life, especially in the formative stages of it.

The author's style is direct and incisive, and his subject-matter as instructive as it is inspiring. His teaching is Scriptural and he enforces it by sending his readers to God's Word itself in the numerous references which are cited. Pastors and teachers will find this a useful book to put into the hands of the young believer, and even the seeker. It is so concise, simple and vivacious that it will receive attention where a more elaborate treatise would be laid aside. Maturer Christians cannot fail to find profit in it. It will enable them to lay anew the foundations if there be any need for such a thing, and to correct errors into which they may have fallen. It is a mine of information for those who would assist others with personal counsel in matters of practical religion.—*G. D.*

Crises in the Early Church. By John Alfred Faulkner. Eaton & Mains, New York. Cloth. 166 pages. 75 cents net.

One of the chief merits of these brief sketches will be found in their suggestion of the parallel between ancient heresies and modern religious fads and fallacies. It is to be regretted that the parallel is not more fully drawn. This, however, is merely incidental to the purpose of the writer, which is to tell something of the fearful conflicts through which early Christianity passed. The first two chapters, on "The Jewish Crisis," may be united with the last chapter, on "The Catholic Change," in emphasizing the question propounded by the author: "Will Christianity Remain a Spiritual Religion?" for they indicate perils which are familiar to us under present forms of legalism, formalism and ritualism. The third chapter, on "The Gnostic Crisis," makes us wish that the writer had led us backward to the Epistle to the Colossians, and forward to at least a glance at modern Theosophy and Christian Science.

Some will differ from the writer as to his view of "The Montanist Crisis," and will question whether the movement was so much reactionary as it is suggestive of Mohammed and Swedenborg in its claims of supernatural revelation. Still more definite will be the dissent of those who hold premillennial views, from the treatment of "The Chiliastic Crisis"; yet they will find some comfort in the insistence of the writer that it is unpardonable heresy to deny the literal, personal, visible return of Christ.

To many, the most valuable chapters of the book will be found in "The Monarchian Crisis" and "The Arian Crisis," in which are treated the controversies relating to the Person of Christ. It is a great satisfaction to find so clearly stated the truth that the very existence of the Christian Church depends, and has ever depended, upon the acceptance of the truth of the absolute Divinity and true humanity of our Lord and Saviour Jesus Christ.—*C. R. E.*

Development of Religion and Thought in Ancient Egypt. By James Henry Breasted, Ph. D. Chas. Scribner's Sons, New York. Cloth. 379 pages. $1.50 net.

Professor Breasted is recognized as an eminent authority on Egyptology. This, his latest contribution to the subject, is a study of the progress of religious thought from the earliest beginnings in Egypt, more than 3000 years B. C., when the sun myths were gradually becoming the state religion. Professor Breasted shows how this earliest record of the mind inquiring after spiritual things discerned nothing for the after life but a material reproduction of the earthly existence. He gives the sun myths and the Osirianization of them, and then traces, through the Pyramid texts, the emergence of the moral sense and its influence on the life of the people. Manifold quotations from these wonderful texts that tell of the everyday life of the people, of their struggles for existence, dealings with officers of state, religious festivals, mortuary temples, and magic, make this book exceedingly interesting.—*E. C. W.*

Doctrine of the Person of Jesus Christ (The). By H. R. Mackintosh, D. Phil., D. D. Chas. Scribner's Sons, New York. Cloth. 540 pages. $2.50 net.

This welcome and precious book is "designed chiefly as a student's manual," and is marked by the lucid orderliness and masterly thoroughness dear to the student mind. It is intended "with a fair measure of completeness, to cover the whole field of Christology." It is inevitable, therefore, that it should contain a great deal which, if it is to be read by the general reader, must be read slowly and which it may be hard to grasp and retain.

Further, there is, especially in the large historical section, a very great deal of narration and review on the accuracy and justice of which the inexpert reader can offer no judgment. But there are certain matters in connection with our holy faith in which to-day it behooves very many of us to be "students"; and if we cannot for ourselves engage at first hand in research, we can at least read the works of men who have done so. The subject of the Deity of our Lord is one of these matters. The true interpretation of the person of Jesus is of intimate interest to many thousands of Christian workers who are not theological experts. The reviewer holds very strongly the opinion that such persons ought to read a book like this, and—he will boldly add—ought to read it in preference to many shorter and sketchier books. To read this book is to receive a liberal education in the Christian religion, and to receive more than this, powerful reinforcement of faith.

The volume has three parts. In the first the author lays down with impressive brevity the facts about our Lord which have compelled men to "Christologize," i.e. to try to interpret His personality and rightly to place Him. He follows this by an account of the Christology of the New Testament. The second part of the volume describes the main currents of Christological doctrine from the second century to the nineteenth; and what a story it is of the persistent challenge offered to the mind of man by the inexplicably exalted figure of Jesus! The third part of the volume is entitled, "The Reconstructive Statement of the Doctrine," and it is here that, we are sure, readers will feel their debt to Dr. Mackintosh most deeply. Experts will make their own comments; but the general reader, compelled by the exigencies of our time to become a "student" of the Divinity of our Lord, will gratefully acknowledge the illuminating value of page after page of this wonderful exposition and defense of our Lord's true Deity. And in particular, all persons interested in matters of credal subscription and "bases" of evangelical churches, societies and enterprises ought to master this book if only as a lesson in the combination of devout fidelity with Christly tolerance.

It should be added that a valuable feature of the volume is the bibliography which is given with each chapter. The selection of books of

reference is made with independence and charity. —*G. A. J. R.*

Education of Self (The). By Dr. Paul Dubois. Translated by Edward G. Richards. Funk & Wagnalls Co., New York. Cloth. 349 pages. $1.50 net.

Apart from the original, one cannot be quite sure at just what point in the spectrum of transmission the thought of the author emerges in order to reach the reader's perception. Assuming, however, that we have the white light of the writer's own ideas in an authorized translation, there is much in them that calls for special notice and that from more than one viewpoint.

The literary style in which these ideas are expressed is of a superb character, so clear and forceful in expression and lofty in tone of utterance is it.

As to the subject-matter, not so much may be said in the way of unqualified approval. The physician turns metaphysician, though doubtless he would demur at such a characterization of his discussion. He seems to have grown quite weary of the protracted and, according to his notion, hopeless struggle between the dualists and monists, and his evident purpose is to find a mediating position on which a rational philosophy of human life can be based. Thoroughgoing determinism is the view that he holds of man's mental and moral activity. Thought, according to this author's idea, is a wholly involuntary thing, not something that is self-originated, but the result of reaction to stimuli acting, externally, from without, or arising within the mind from previous experience or from heredity.

Free will is only an illusion. What is popularly called liberty is only freedom from external constraint. "The will itself is not a faculty." Again, "The will is only a mathematical point which indicates the passage to a final volition, to the resultant action. It is our ultimate wish that we decorate with the name of will." It follows, therefore, that one cannot help being what he is and doing as he does at any given moment. But it is possible, the author asserts, for one to reach a higher plane in the future by rational reflection and the cultivation of lofty ideals.

Just what the soul of man is this writer does not seem able to define, though he quotes with approval from another writer, as follows: "I call the soul that which thinks in me," and then he goes on to observe: "But we go too far when we call it immaterial substance, when we claim this soul for man and would have it immortal while the body returns to dust." If the soul is that which thinks and thought is purely involuntary and automatic, it would seem as if individual responsibility were more of a vanishing quantity even than the will. His ideas about the soul and its nature and functions evidently account for the author's conception of religion as being only one of many factors in human experience and evidently in his estimation of comparatively small value and importance.

His view of the nature and meaning of human existence is set forth in a nutshell near the end of the last chapter: "We are in this world without certain data about the mystery of existence. We do not rationally know either whence we have come or whither we are going. The only certain fact is that we exist."

While there is much in this book that is of great practical value and all of it on a high moral plane, yet disregarding, as it does, to so large a degree the fact of human personality, it is, as a whole, unsatisfying and disappointing. Written with the aim to help mankind to higher living, proceeding along the narrow lines that modern science claims to have discovered and established, nevertheless this author seems to put human nature into a strait-jacket formed of heredity and circumstances, and then summons it to rise to a higher plane, much after the manner of a man trying to lift himself by tugging at his own bootstraps.—*G. D.*

Great Doctrines of the Bible (The). By Rev. William Evans, D. D. Bible Institute Colportage Association, Chicago. Cloth. 275 pages. $1.50 net.

This book states, in a popular form, the essential truths of the Christian faith, and, by abundant quotations from Scripture, shows the ground on which these truths are based. The substance of the chapters was delivered as lectures at the Chicago Bible Institute, and the material is so arranged as to be of service in the conduct of Bible classes. While intended for students first of all, this handbook will be of interest and help to all who desire a clear, concise, intelligent statement of Christian truth.—*C. R. E.*

If Christ Were King, or, The Kingdom of Heaven on Earth. By Albert E. Waffle, D. D. Griffith & Rowland Press, Philadelphia. Cloth. 346 pages. $1.25 net.

In this work Dr. Waffle gives us a sane and thoroughgoing exposition of a glowing theme. His discussion of its various features is as clear as it is exhaustive—not, however, of his readers' interest and patience, but of a subject as vast as the world and coterminous with time itself.

There is nothing Utopian in the views he presents. While he has the vision of a seer, he is careful in giving expression to his thought to avoid the use of occult symbolisms of an apocalyptic order. "If Christ were King," then love would be the supreme and universal law for all, and the result of its operation on the individual and in Church and State and society at large is portrayed by the author with all the fascination of a work of fiction. So practical is he that in treating of the sub-topic of "Property," he maintains that when Christ really reigns it will take, in the main, the form of public ownership, with incidental private possession along certain lines. Service will be rewarded according to value and desert. Love being the ruling law of life, there will, of course, be no shirkers or self-seekers. It is not exactly clear to the reviewer's apprehension how individual and personal rewards are to be articulated with public ownership of the product that results from the service rendered. Perhaps it is the author's idea that the range of private ownership will be extensive enough to prevent any difficulty arising from such a source. The balance between public and private ownership doubtless will be so adjusted when love tips the scales, that every one will receive his just due and there will be none to suffer exploitation. But this is only one aspect of a theme of almost transcendental possibilities. Yet one can hardly conceive how it could be worked out more fully and skillfully than Dr. Waffle has done in this volume. In a long time we have not come across anything more stimulating to thought and imagination.—*G. D.*

Jungle Folk of Africa. By Robert H. Milligan. F. H. Revell Co., New York. Illustrated. Cloth. 380 pages. $1.50 net.

Mr. Milligan was for some years an active and observant missionary in Western Africa, where he gained a sympathetic insight into the lives

and thoughts of the people, and he has written with skill and attractiveness of what he learned. It is a missionary book, and yet not a missionary book. It is a volume of travel, of native life, of exploration, of study of fetichism, of human experience. It will be a strange taste which does not like this story.—*R. E. S.*

Life of Dr. J. R. Miller (The). By John T. Faris. Geo. H. Doran Co., New York. Frontispiece. Cloth. 244 pages. $1 net.

This biography is peculiarly congruous to the character it depicts—simple, unassuming, strong, true, inspiring. The writer dwells upon the service with the Christian Commission, which, in view of the self-forgetful and sympathetic ministry of the following years, was both preparation and prophecy; he outlines the three Philadelphia pastorates, with their prodigious fruitfulness; he reviews the creative work of thirty-two years of editorship, the influences of which were felt by millions of lives; he gives us a glimpse into the secret chamber of the counselor and friend who made the world his parish; and he intimates the wide acceptance of the devotional books, which justified the tribute of Sir W. Robertson Nicoll in the *British Weekly:* "Dr. Miller may justly be called the most popular religious writer of his time." Above all, he enables us more fully to understand the motives, the ceaseless peaceful activities, the transparent beauty of the life which embodied and justified the simple familiar creed of this helpful author, pastor, editor: "Jesus and I are Friends."—*C. R. E.*

Living Waters, or Rivers to the Ocean. By Charles Brodie Patterson. Funk & Wagnalls Co., New York. Cloth. 344 pages. $1.20 net.

This volume is one that sounds a much needed note in an age when thought is directed so largely to things external, and life has become to a great degree a matter of absorption in the material. In its conception this book is as unique as it is instructive in its subject-matter. Solomon perceived how that from the ocean clouds are born and rivers rise and run to the sea again in a ceaseless round. Hence the title, "Rivers to the Ocean," which enables the author to emphasize, as he does in Part I., the opulent way in which human nature is endowed. The soul is not a *tabula rasa* but a potentiality to be developed. Here also, and more at length in Part II., the easy and natural method by which this development is realized is expounded. The glorious result is more than hinted at. Life's profoundest truth is this: "We came from God." Its most important lesson is to know how to go back to God.

In the flow of his thought the author sometimes carries us into the upper air where the fleecy clouds are floating. For example, when he says that to believe in the personality of God gives us a false idea both in relation to God and to prayer. Again, in speaking of the power of thought to overcome sin, sorrow and death, he reminds us, in a way, of Mother Eddy. Once more, in advocating the cessation of all punishment and the abolition of workhouses, jails and other penal institutions, he would seem to leave, for the time being, *terra firma.*

However, barring a few such items, there is nothing dreamy about these pages. In a vigorous and lucid style and with marked concentration of thought there is much in them genuinely sensible in its utterance and thoroughly practical in application.

Like all that comes from the pen of this prolific writer, the book is inspiring in tone and optimistic in its vision. The gist of its message is this: the real essence of life consists in realizing and unfolding from the soul what God has infolded as in a germ. The joy of being is to be found in the expression of this in the only way that such soul development can be attained.—*G. D.*

Man With a Conscience (The). By Rev. Charles Roads. Westminster Press, Philadelphia. Cloth. 233 pages. $1.25 net.

In this bright and practical discussion of pressing moral problems, the author aims, not merely to aid in the solution of questions which confront one who is seeking to obey the voice of conscience, but to open new problems and more profound questions as to right and obligation and duty.

He postulates the fundamental principles of Christian love, and states the difficulty in their application, due to the complexity of apparently conflicting interests and duties. He shows the problems to be the more difficult because of the diverse opinions as to the very nature and functions of the conscience. He also states the need of a better understanding of moral principles and of applying the laws of Christ to the moral problems of the individual life, of the home, of society, of the Church, and of the State. The argument deals, therefore, with matters of vital importance to all who would be guided aright in the sphere of moral intention and action.—*C. R. E.*

Mission Studies: Outlines of Missionary Principles and Practice. By Edward Pfeiffer. Luther Book Concern, Columbus, Ohio. Cloth. 279 pages. 75 cents net.

Professor Pfeiffer tells us in the preface that the book is the outgrowth of his experience in the pastorate and, later, in his seminary classes, where he used the material as a basis for a series of lectures and studies in evangelism. The lectures set forth a new missionary philosophy, and are written with a good knowledge of missionary literature, and with a solid Scriptural basis. The field covered embraces home missions, as well as foreign. Whoever wants a good, substantial course of mission studies as an introduction to the work of missions and to special field studies would do well to use this thoughtful book.—*R. E. S.*

Nurses' Handbook of Practical Nursing (The). By Charlotte A. Aikens. Wm. B. Saunders Co., Philadelphia. Illustrated. Cloth. 276 pages. $1.50.

No more practical book has ever fallen into our hands. The author succeeds in presenting her subjects with unusual clearness. Beginning with directions for the care of the patient and room, she takes up the best methods of nursing contagious diseases, fevers, tuberculosis, etc., and then considers children's diseases and accident cases. Food for various diseases is given, and a variety of sick diet recipes are included. The illustrations are capital. The book will be invaluable to those engaged in Christian work among the poor. —*E. C. W.*

On the Way to Bethlehem. By William Allen Knight. Pilgrim Press, Boston. Illustrated. Cloth. 222 pages. $1 net.

These musings and travel notes are exquisitely illustrated with sepia prints of the Lake of Galilee, Nain, Nazareth, and many other places. Mr. Knight attempts no elaborate descriptions, but wanders from place to place, recording what he sees with evident pleasure. In visiting the home

and following the footsteps of Christ, he muses on the centuries which have followed His death and sees hope for the future.—*E. C. W.*

Outline Studies in the Book of Romans. By Ward W. Adair. Association Press, New York. Cloth. 71 pages. 40 cents.

These seventeen brief lessons have been prepared for the use of Bible classes in the Y. M. C. A. The aim is to give a bird's-eye view of the great Epistle. The method is that of careful analysis, questions and answers, short comments and references to helpful books.—*C. R. E.*

Peru: Its Story, People and Religion. By Geraldine Guinness. F. H. Revell Co., New York. Maps. Illustrated. Cloth. 438 pages. $2.50 net.

Miss Guinness writes with great literary zest and personal interest. We see the vivid impression made upon her of her visit to Peru, and we hear her insistent appeal as though spoken to the hearts of her audience. Her book is not an objective statement of facts and conditions, and actual information as to political and economic conditions, to history and even to the genuine character and situation of the Romanist Church, it is not easy to gather out of its affluent impressionistic story. The impressions made upon the author, however, which with much charm and pathos she makes also upon the reader, are true impressions and ought to draw out the hearts of others as Miss Guinness' heart was drawn out toward the moral and spiritual destitution of Latin America.—*R. E. S.*

Prayer and the Human Problem. By Rev. W. Arthur Cornaby. Geo. H. Doran Co., New York. Cloth. 306 pages. $1.50 net.

Prayer literature is not so extensive but that a worthy treatise may make eloquent appeal. In our author's discussions of prayer, he lifts the soul toward the Infinite, by giving us a better understanding of God, and incidentally throws much light on the Old Testament Scriptures, and through the trend of his discussions makes many pertinent applications to our missionary problems.

He weaves into his masterly arguments much of Confucianism and Chinese religious philosophy generally; thus giving a freshness of view to his treatment, as instance the following:

" 'Heaven produced what is good in me,' said Confucius truly. And that good thing which we call godliness is surely from God; it is a response to influences most directly Divine. It follows, therefore, that all *godly desire*, all true prayer, in man is begotten of God It is Divinely produced. Or, to borrow the language of electricians, it is Divinely induced—by the potency of God's own desires in a responsive soul. It is God which worketh in you to desire (*thelo*) for his good pleasure."

Let us write it down as a basal axiom, then, that *true prayer is the reflex of the Divine desire itself*. . . .

"With a world of wandering ones, how can Love supreme be aught but a great outflow of yearning desire? That mighty yearning, so vast, so intense, so immeasurable, flows forth toward us long before any desire for God is secured from us. And when it is secured, when we at length yield to the Divine inspiration sufficiently to utter one persistent prayer for ourselves, *the contest is more than half won.* For ever it is God Who prays in man, that man may pray to God. It is the arousal of godly prayer in us that is the difficulty, and never the gaining of God's response.

"Our prayers for ourselves, if godly ones, are *answered prayers.* They are the *response to God's great prayer in us.*"

These extracts will show that this is no ordinary book. It is, in our estimation, a distinct contribution to prayer literature.—*T. C. B.*

Preacher: His Life and Work (The). By Rev. J. H. Jowett, D. D. Geo. H. Doran Co., New York. Cloth. 239 pages. $1.25 net.

These are the Lyman Beecher Lectures now put into permanent and accessible form. The Call of the Preacher, His Perils, His Themes, His Methods of Study and Sources of Inspiration, The Preacher in Action, The Preacher as the Friend and Comrade of His People, and The Preacher as the Director of the Manifold Affairs of the Church are all considered. It is not possible for even so brilliantly resourceful a lecturer as Dr. Jowett to say a very great deal that is absolutely new upon themes which, however you face them, have been much considered by homiletic masters throughout the generations. The thing one comes to look for in the Lyman Beecher Lectures is the personal equation, the quality of self-revelation, the deep and vibrant personal note, and in no volume of these lectures sent out for a long, long time have the great qualities of self-revelation been so rarely delightful and so quickening.

There is, first of all, over every page the magic of Jowett's style, the magic, that is, not of the rhetorician, but of the master of words. The elemental fitness between what Dr. Jowett is saying and the garmenture of his thought is hardly paralleled in our own time. He is always clear, always simple, and yet there is a music in it all, sounding sometimes afar off and sometimes filling all the foreground, to which somehow our souls keep step. Above and beneath the magic of utterance there is, as there must always be, radiant and penetrating spiritual insight. The regions of the Unseen and the Eternal are tremendously real to the man who made this book, and he speaks, not about them, but out of them with a wooing and compelling certainty.

It would be a good thing for preachers everywhere to be touched with live coals from off this altar; indeed, it would be no bad thing for parishioners themselves to read these lectures. As they thus came to see how immense and far-summoning are the ideals to which the preacher is called they would, perhaps, by a wholly human contradiction be more charitable with him in that he so often fails to attain them. The supreme service for the preacher himself will be in the new compulsion which these lectures lay upon him to redefine his ministry and to turn with a more pregnant passion to those sources of power which have made Dr. Jowett what he is and which are not wholly shut away from any one of us.—*G. G. A.*

Recovery of the Ancient Orient (The). By Robert William Rogers, Ph. D., Litt. D., LL. D., F. R. G. S. Eaton & Mains, New York. Cloth. 61 pages. 25 cents net.

A concise account of the rise and development of Biblical criticism, together with a bird's-eye view of the results achieved in archæology by virtue of the explorations carried on in Egypt and Babylonia, and the inter-relations of the two, comprise the subject-matter of this book. Just enough is given to indicate the author's command of his subject and a style of treatment which whets the appetite for more. Where to find that he points out in a supplement which contains the titles

and a review of the several works from his pen in which he treats at length of the same matters. —*G. D.*

Religion Worth Having (The). By Thomas Nixon Carver. Houghton Mifflin Co., Boston. Cloth. 140 pages. $1 net.

The best religion, says our author, is that "which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively." In a most charming manner he contends that Christianity is the best religion, because, while it is surpassed by others in the former of these essentials, it is supreme in the latter. Pages are given to showing that the competitive system is undoubtedly God's order, and that in this struggle Christianity stands the best chance. The appeal of the true Church is, therefore, that it will make a man and groups of men most productively efficient and so cause them to inherit the earth. Christ's part is to have been the first to proclaim this gospel of productive efficiency and the portion of His teaching cited is the parable of the talents. Of course, it cannot be contended that it is the religion of the Bible.—*N. F. S.*

Renascence of Faith (The). By Richard Roberts. F. H. Revell Co., New York. Cloth. 318 pages. $1.50 net.

This is not a commonplace book, though it deals with a theme that is getting a little threadbare just now. It considers it in a stronger, clearer, deeper, abler, far more satisfactory way than most of the books on the failure of the Church and the remedy for it are doing.

In Part I. the author describes the average man. It is an exceedingly keen analysis of him, and of the causes which have made him what he is, chief among which, and practically comprehending the rest, is the materialistic tendency of the age. Part II. shows the man groping about in the wilderness of materialism, natural science,—even organized religion itself,—to find the way to a land of peace and life. The remainder of the book sets forth the spiritual point of view as offering the one hope for the race. Somehow men must learn to shake off the tyranny of materialism and come into the liberty of the sons of God: the hope of mankind is in this point of view. It is the task of the Church by every method it can control to declare this evangel.

The author writes in a compelling, fascinating style all his own,—Dr. Ross in the introduction says it has "sticky vividness," and one can find no better phrase. The reader is aware before he has read a half dozen pages that he has a book of no ordinary power and one he must read carefully through to the end.

Mr. Roberts has no patience with the New Testament apocalyptic: that, for him, is a poor remnant of Jewish theology, as are what he calls the "satisfaction theories" of the Cross. He has been unfortunate in the evangelists he has heard: they have preached a gospel of salvation from sin that has had no "definite ethical consequences!" "The evangelism of the future must find a new authority (other than the Bible) if it wishes to retain its power undiminished." One must read expecting to find this point of view continually apparent.

When one has finished the book and sits down to ask himself what remains in his mind or heart to make him a better and more effective servant of Christ, he is surprised to find how little there really is. It impresses him as being the product of the head rather than the heart; there is much thought in it but no tears. And the book that will really help the Church in the crisis so powerfully described by Mr. Roberts will be a book from somebody's heart. It may not be as closely reasoned as this one, but it will drive God's people to Him in contrition and supplication. Then will come what our author calls "a resurgence of the heroic daring temper of the apostolic age," which was just a passion for Christ and His glory and not at all enthusiasm for the development of the "superman." "The Renascence of Faith" is not that book.—*N. F. S.*

Short Grammar of the Greek New Testament (A). By A. T. Robertson, A. M., D. D., LL. D. Geo. H. Doran Co., New York. Cloth. 249 pages. $1.50 net.

This third edition of the "Short Grammar" will give occasion for further favorable comments. For those not familiar with the work it may be stated that it is intended for persons who know something of the rudiments of the Greek language, but who desire a working grammar which is not so complete and exhaustive as to be cumbersome. It is thus specially adapted to the use of students of the university or theological seminary, and to the needs of busy pastors. The value of the work is suggested by its wide adoption as a text-book in this country, and by the fact of its translation for use in Italy, Germany, France, Holland and Spain.—*C. R. E.*

Some Moral Reasons for Belief in the Godhood of Jesus Christ. By George P. Mains. Eaton & Mains, New York. Board. 88 pages. 35 cents net.

To give some moral reasons for belief in the Godhood of Jesus Christ is the modest aim of Dr. Mains in this little volume. He finds one of these in the simplicity and the fragmentary character of the Gospel narratives. The writers of these were entirely unaware of the unique place they were to hold in literature, and wrote with a *naïveté* almost childlike. The significant suggestion is made that their inspiration came from the very nature of the Sublime Object which they sought to portray. They record without any prepossessions or prejudice, without any ulterior aim or purpose, just the impression that the Christ made upon them. Their truthfulness and sincerity is evidenced by what they suffered. Such being the origin and character of the Gospels, we find in them, nevertheless, that wonderful composite photograph of the One Human Who in His own person and life has realized the highest conceptions of mankind as to the Divine. The irresistible conclusion is reached that Jesus could have been no other than the perfect embodiment and the full expression of Deity.

In like manner the author takes up and discusses the sinlessness of the Christ, His assumption of oneness with God, His unique teachings, the phenomenon presented by the history of His Church, the living personality that belongs to Him and the failure of His enemies and all hostile critics of after time in their assaults. Clearly and convincingly he demonstrates that in one and all of these we have rays of illumination that can come from but one source—the very Sun of Righteousness itself. No one with open mind can read the argument so concisely presented without being impressed with the fact that Jesus shines by His own unaided luster. With John he will be constrained to say: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Seekers after "the true light" will find what this book contains to be most timely and helpful in character. Those who, having not seen, yet believe and love, will have

the vision unsealed and be made to "rejoice" as never before in the "hope of the glory of God."—*G. D.*

Spiritual Culture and Social Service. By Charles S. Macfarland. F. H. Revell Co., New York. Cloth. 222 pages. $1 net.

This is a good and wholesome volume whose purpose and content is well indicated by its title. Dr. Macfarland believes that the culture of one's own soul and the service of mankind should go hand in hand, each supplementing the other and neither complete alone. It is the old teaching of the high priest's robe—the golden bells of worship and the pomegranates of service. One cannot say that the author's thought is new, nor that it is exceptionally strong in expression. Some of his interpretations of Scripture are new, however, and it seems that occasionally he has strained a point to make the Bible fit his thought. But other writers along this line have done as much.—*N. F. S.*

Why Does God Not Intervene? and Other Questions. By Frank Ballard, D. D., M. A., B. Sc., F. R. M. S. Geo. H. Doran Co., New York. Cloth. 348 pages. $1.50 net.

These are no milk and water essays. They give a clear statement of many of the difficulties,—as well as a real facing of them,—which betimes vex the Christian spirit. For example, "Does the mystery of pain disprove the love of God?" To this our author gives an emphatic "No." He says (pp. 32, 33): "Whether the Christian believer can solve all the harrowing perplexities which attach to individual cases or not, he is warranted by facts in his affirmation that the mystery of pain does not contradict, let alone disprove, the love of God as revealed in Jesus Christ." "Pain is life's preservative," "nature's warning bell."

Other essays are: "What Is It to Be Saved?" "How Does the Bible Stand To-day?" "Are the Churches Helping the Modern Appreciation of the Bible?" "Is There any Hereafter?" "What Is the Christian Doctrine of Immortality?" "What Are Christian Churches Worth to the Modern World?" and "What Is the Revival Most Needed in Christendom?"

The book shows large acquaintance with contemporaneous literature, giving apt and voluminous quotation therefrom, possibly one third of the volume being excerpts from great theologians, sceptics, deists, rationalists and unbelievers of the present day. After fairly stating their objections, Dr. Ballard meets their arguments with candor and ability.

"Why Does God Not Intervene?" forms a distinct contribution to the defensive literature of advanced Christian thought.—*T. C. B.*

Why Go to College? By Clayton Sedgwick Cooper. Century Co., New York. Illustrated. Cloth. 212 pages. $1.50 net.

The author shows a real familiarity with the character of the undergraduate and the currents of American college life. With these factors in mind, and also in view of the demands of the modern world, he suggests the large possibilities of a college course in the development of true leadership and useful citizenship, but insists that these possibilities can only be realized as an increasing number of teachers are secured who are men of heart as well as men of brain, and who are willing and able to take definite interest in the individual student and to exercise a personal influence in the moulding of his character and of his career.—*C. R. E.*

The Burden of the Cross: A Lenten Cantata. By William Reed. Oliver Ditson Co., Boston. 50 cents.

In this short work Mr. Reed has told the story of the Crucifixion in music which is varied and appealing. He has used words from the Bible, and has also borrowed some from Thomas à Kempis and John Keble.

There are four choruses, the most interesting of which is the one for men's voices: "And They that Passed By." The baritone solo, "My God, Why Hast Thou Forsaken Me?" is dramatic and effective. The cantata is not too difficult, and will be found a profitable study for almost any body of singers.—*S. R. B.*

BOOKS RECEIVED.

All the Year Round: An Outlook Upon Its Great Days. By Newell Dwight Hillis. F. H. Revell Co., New York. Cloth. 266 pages. $1.20 net.

Book of Revelation (The). By Rev. D. Wesley Myland. Evangel Publishing House, Chicago. Cloth. 255 pages. $1.

Children at Play in Many Lands: A Book of Games. By Katherine Stanley Hall. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 92 pages. 75 cents.

Coming to the Communion. By Charles R. Erdman. Presbyterian Board of Publication, Philadelphia. Paper. 79 pages. 10 cents.

Deacon and His Office (The). By Harry Pringle Ford. Westminster Press, Philadelphia. Paper. 25 pages. 10 cents.

Home Beautiful (The). By J. R. Miller. Westminster Press, Philadelphia. Cloth. 253 pages. $1 net.

How to Live the Christ Life. By Russell H. Conwell. F. H. Revell Co., New York. Cloth. 222 pages. $1 net.

Job: His Old Friends and His New Friend. By John S. Hawley. Prye & Smith, San Diego, Calif. Cloth. 149 pages. $1.

John Bancroft Devins: A True Greatheart. By Rev. E. C. Ray, D. D. Association Press, New York. Illustrated. Cloth. 165 pages. 75 cents net.

Life and Writings of Rev. Henry Y. Rush, D. D. By B. F. Vaughan. Christian Publishing Association, Dayton, Ohio. Illustrated. Cloth. 297 pages. $1.25.

Lure of the Iron Trail (The). By Ward W. Adair. Association Press, New York. Illustrated. Cloth. 201 pages. $1 net.

Man's Religion (A). By Fred B. Smith. Association Press, New York. Cloth. 267 pages. 75 cents.

Nine Great Preachers. By Albert H. Currier, D. D. Pilgrim Press, Boston. Cloth. 412 pages. $1.50 net.

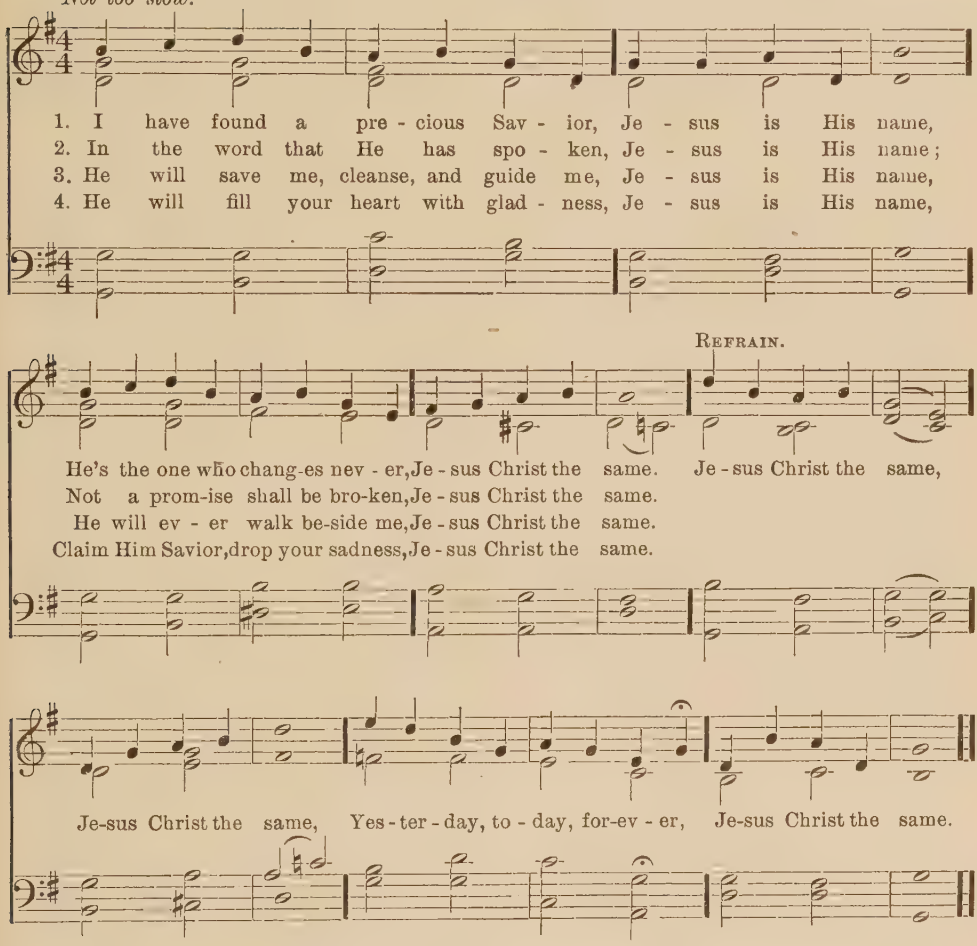
On the Firing Line with the Sunday School Missionary. By John M. Somerndike. Westminster Press, Philadelphia. Illustrated. Cloth. 50 cents net.

Rosary from the City Temple (A). By Rev. R. J. Campbell, M. A. Longmans, Green & Co., New York. Frontispiece. Board. 366 pages. 15 cents net.

JESUS CHRIST THE SAME.

E. E McC. CLAIRE CHAPMAN.

Not too slow.


1. I have found a pre - cious Sav - ior, Je - sus is His name,
2. In the word that He has spo - ken, Je - sus is His name;
3. He will save me, cleanse, and guide me, Je - sus is His name,
4. He will fill your heart with glad - ness, Je - sus is His name,
REFRAIN.
He's the one who chang-es nev - er, Je - sus Christ the same. Je - sus Christ the same,
Not a prom-ise shall be bro-ken, Je - sus Christ the same.
He will ev - er walk be-side me, Je - sus Christ the same.
Claim Him Savior, drop your sadness, Je - sus Christ the same.
Je-sus Christ the same, Yes - ter - day, to - day, for-ev - er, Je-sus Christ the same.

THOUGHTS FOR THE QUIET HOUR.

MARCH, 1913.

Saturday, 1st. *Continue in prayer. Col. iv. 2.*

Our prayers often resemble the mischievous tricks of town children, who knock at their neighbors' houses and then run away. We often knock at Heaven's door and then run off into the spirit of the world. Instead of waiting for entrance and answer, we act as if we were afraid of having our prayers answered.—*Rowland Williams.*

Sunday, 2nd. *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Phil. iii. 12.*

The biographies of the Bible laugh to scorn the popular notion that everything

depends on the beginning. Abraham starts low down, groveling at the feet of idols; he reaches up to be the father of the faithful. Jacob starts a lump of selfishness, and ends a man of prayer, with a bit of the saint shining in him. Solomon, Manasseh, and a host of others grow up in praying homes, with a youth as fair as a summer dawn; they pass on to a midday of sickly gloom and an evening time of degradation. Peter and Judas Iscariot begin from about the same moral level: Peter develops into a rock of strength and goodness; Judas degenerates into a traitor and suicide.

It does not matter so much on what step of the moral ladder your feet are planted when life's struggles begin; that hardly depends on you at all; it is determined by birthplace, parentage, training and education. The great thing is, are you going up the ladder or down? Are you slowly dropping to the lower rungs, or, by the help of God, slowly lifting yourself higher? God measures and judges everyone by that. . . . . If your course is upward it is well with you, though you may be low enough yet. And if your course is downward you are a pitiable creature, though you may have some of the virtues of the saint.—*J. G. Greenhough.*

Monday, 3rd. *Workers together with him. 2 Cor. vi. 1.*

If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow workers with God.—*F. B. Meyer.*

Tuesday, 4th. *Thy speech bewrayeth thee. Matt. xxvi. 73.*

"Thy speech bewrayeth thee." To Peter long ago
The ringing accusation came.
To us, as Christians, in these later days
This word of living truth is still the same.

"Thy speech bewrayeth thee." How well we think to hide
Our inmost thoughts from friend or foe!
And yet the words, which as a cloak we use,
Serve as a mirror secret things to show.

"Thy speech bewrayeth thee." Let each one have a care,
A deed speaks loudly as a word.
And by our lives, epistles known and read,
We do acknowledge or deny our Lord.
—*Mary Brigham Scherer.*

Wednesday, 5th. *So teach us to number our days, that we may apply our hearts unto wisdom. Ps. xc. 12.*

Not till that last day, that day that closes our mortal existence, shall we fully understand the brevity of time. Yet time is our life; its passage is our death. The moment we began to live, that moment we began to die. We forget too often that we are not moored, but are ever gliding, though we notice not our motion, down the stream of time.—*Charles R. Stoddard.*

Thursday, 6th. *Freely ye have received, freely give. Matt. x. 8.*

Jesus was always ready to give Himself to others. While He often spent His nights apart with God and had His hours when He hid away from men, yet He went among the people freely, and was a wonderful Dispenser of cheer, comfort and kindness. We should train ourselves to be in the world as He was. We should not selfishly withhold our life from those who need it. We should carry out to others the blessing and the good we get for ourselves in the quiet of our study or in the sweetness of our home fellowships. We are to be dispensers of God's good gifts. What we receive and would keep for ourselves alone will not avail for good even to us, for we really have only what we give. Keeping for ourselves only is losing. —*Selected.*

Friday, 7th. *Be silent to the* LORD. *Ps. xxxvii. 7 (margin).*

Never answer the Lord in the way of protest against His guidance, never question the wisdom and goodness of His providence. Never in the day of cross-bearing or trial ask, "Why?" Some of us are not "silent" to God when He leads us in ways that are rough and steep.—*J. R. Miller.*

Saturday, 8th. *He that sent me is with me: the Father hath not left me alone; for I do always those things that please him. John viii. 29.*

He who holds nearest communion with heaven can best discharge the duties of everyday life.—*Selected.*

Sunday, 9th. *How many loaves have ye? Mark vi. 38.*

Christ puts that question day by day to each of us. There be many that say, "I have no work for Christ, and no mission. Mine is no lofty station, mine is no large sphere, mine is no eloquent tongue, or popular manner, or telling influence. It is too late for me—or perhaps, for the heart is versatile in its deceitfulness, it is too soon for me—to undertake anything for Christ. The King of Glory wants chief men, choice gifts for His ministries. Let me live out my little day and go back to the ground from which I was taken." Gravely, sorrowfully, yet earnestly and gently, too, does Christ address Himself to you to-day, saying, "Think yet once more. How many loaves have ye?" Nothing? Not a soul? Not a body? Not time? Not one friend, not one neighbor, not one servant, to whom a kind word may be spoken, or a kind deed done, in the name, for the love of Jesus? Bring that, do that, say that, as what thou hast; very small, very trivial, very worthless, if thou wilt; yet remember the saying, "She hath done what she could."—*C. J. Vaughan.*

Monday, 10th. *When the servant of the man of God was . . . . gone forth, behold, an host compassed the city. . . . . And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. 2 Kings vi. 15, 16.*

If we could live more in sight of heaven, we should care less for the turmoil of earth.—*John Richard Green.*

Tuesday, 11th. *As many as I love, I . . . . chasten. Rev. iii. 19.*

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth; yet look above and you shall see it to be but a shadow of His brightness Whose name is Love.—*Dean Alford.*

Wednesday, 12th. *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come. 2 Pet. iii. 9, 10.*

Replying to those who were scoffing about the failure of the prophecies of the Lord's return to materialize and counting upon all things still continuing as they were from the beginning, the apostle declares that "the Lord is not slack concerning his promise, as some men count slackness," but the reason He tarries is because He is "not willing that any should perish, but that all should come to repentance." He is delaying the advent call a little longer in order that a few more may be gathered into the happy company that shall meet Him in the air, and that some of His loved ones may be saved the bitter agony of finding their loved ones absent in that day. Oh, how solemnly we should weigh this note of warning, and work, and pray, and exhort one another as we see that day approaching!—*A. B. Simpson.*

Thursday, 13th. *The Master is come, and calleth for thee. John xi. 28.*

"The Master's come, and calleth for thee!"
Lo,
She quickly rose, who then was bending low
In anguish such as only those can know
Who mourn for one they love, and late have lost.
But Jesus called her! Hope and comfort came
With *His* call! And when now we hear our name
At His dear feet we quickly fall. We're tossed
With tempests till we're sure that *He* doth know
Our sorrow and the anguish of our hearts.
Then, soothèd by His Presence, nothing parts
Our spirits from *this* joy. For, spite of all
Earth's griefs and losses, *He* is with us still:
And time will bring (for 'tis His own sweet will)
That greatest joy, our Master's Homeward "call."

—*L. M. Warner.*

Friday, 14th. *They took knowledge of them, that they had been with Jesus. Acts iv. 13.*

If I think of the world, I get the impress of the world; if I think of my trials and

sorrows, I get the impress of my trials and sorrows; if I think of my failures, I get the impress of my failures; if I think of Christ, I get the impress of Christ.—*Selected.*

Saturday, 15th. *My son, give me thine heart. Prov. xxiii. 26.*

Give your heart to God and your life to earnest work and loving purpose, and you can never live in vain.—*Morley Punshon.*

Sunday, 16th. *To every man his work. Mark xiii. 34.*

It is significant that the final parables and addresses of our Lord to His disciples bore direct reference to service. Earlier He had laid the foundation of character in proclaiming the necessity of the new birth, but His last words to those who had been converted were words referring to their work in His kingdom. And lest any should be tempted to believe that among His disciples there is an aristocracy to whom alone service is committed, all others being exempted, our Lord spoke one all-inclusive sentence: "To every man his work." This word needs echoing again and again in the Church, for it is evident that many have not yet given heed to it. Two things have lessened its force in the estimation of men: the prevalence of priestcraft, which "farms" the religious life of its deluded victims; and the prevalence of a half-conversion, the effect of which is to detain the soul in the lowlands of a selfish life. What would be the effect, if every professed disciple of Christ, fully converted, abandoned himself to the work of the kingdom of God as the ruling passion in life? It does not need a prophet to see that the first effect would be a revival of religion on an unprecedented scale. The world could not resist the impact of such a force.—*Selected.*

Monday, 17th. *As thy days, so shall thy strength be. Deut. xxxiii. 25.*

No day without its duty; no duty without its strength to perform it.—*Selected.*

Tuesday, 18th. *Some on boards, and some on broken pieces of the ship . . . . they escaped all safe to land. Acts xxvii. 44.*

God often lets His people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns in order to make us drink out of the fountains of waters. He frequently takes away our supports, not that we may fall to the ground, but that He may Himself become our rod and staff. The embarrassments of His people are only the festive scaffoldings on which His might, His faithfulness and His mercy celebrate their triumphs.—*F. W. Krummacher.*

Wednesday, 19th. *The love of God. Rom. viii. 39.*

To what length will it not go? "Greater love hath no man than this, that a man lay down his life for his friends." To that length! "Became obedient unto death, even the death of the cross." To that length! "[Goeth] after that which is lost, until he find it." To that length! God's love is as long as the longest road. God's love is as long as the longest day. God's love is as long as the longest night. God's love is as long as life. God's love is as long as eternity: "I have loved thee with an everlasting love."—*J. H. Jowett.*

Thursday, 20th. *Abide in my love. John xv. 10.*

What a quiet, blessed home that is for us! The image, I suppose, that underlies all this sweet speech, in these last hours, about dwelling in Christ, in His joy, in His words, in His peace, and the like, is the image of some safe house, into which, going, we may be secure. And what sorrow, care, or temptation would be able to reach us if we were folded in the protection of that strong love, and always felt that it was the fortress into which we might continually resort? They who make their abode there, and dwell beneath those firm bastions, need fear no foes, but are lifted high above them all. "Abide in my love," for they who dwell within the clefts of that Rock need no other defense; and they to whom the riven heart of Christ is the place of their abode are safe, whatsoever befalls.—*Alexander Maclaren.*

Friday, 21st. *Christ that died, yea rather, that is risen again. Rom. viii. 34.*

The Good Friday of this year of grace has many features similar to that on which

our Saviour gave His life for a thoughtless world. Even in our modern day He is crucified again between the thieves of sordid ambition on one side and selfish indifference on the other. The groups at the foot of the Cross are forever the same. There are those whose hands have nailed Him there, those who hate Him with bitter and malignant malice; there are the cowardly disciples who still forsake Him and flee in times of peril; there are the inconsistent, who wound Him in the house of His friends; and there are the loyal and loving, who cling to Him amid their tears, venture all things for His sake and listen to His last triumphant cry, "It is finished." This last representative group has the comfort of knowing that although the marred Form shall be taken down from the Cross and laid in the tomb of Joseph of Arimathea, death shall not hold Him there. On the third day He will rise again and go forth victorious, "death of death and hell's destruction."—*Margaret E. Sangster.*

Saturday, 22nd. *In thy presence is fulness of joy. Ps. xvi. 11.*

All the joys we are to know in Heaven will come from the presence of God.—*D. L. Moody.*

Sunday, 23rd. *That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom vi. 4.*

Arise! for He is risen to-day,
And shine, for He is glorified;
Put on thy beautiful array,
And keep perpetual Easter tide.
—*Frances Ridley Havergal.*

Monday, 24th. *Then shall we know, if we follow on to know the* Lord. *Hos. vi. 3.*

If you have not much light, walk up to the standard of what you have, and you are sure to have more.—*Frederick Whitfield.*

Tuesday, 25th. *Now is Christ risen. 1 Cor. xv. 20.*

Clasping [this fact] afresh, till its power passes into all our thought and all our life, let us step on into "the unknown to-morrow" with a quiet assurance that all is well, for *He is risen.* The statement is simple; but it is a radiating point from which results of infinite hope and reassurance spring forever. "The Lord is risen indeed."—*Handley C. G. Moule.*

Wednesday, 26th. *Thou settest a crown of pure gold on his head. Ps. xxi. 3.*

Jesus wore the thorn-crown, but now wears the glory-crown. It is a "crown," indicating royal nature, imperial power, deserved honor, glorious conquest and Divine government. The crown is of the richest, rarest, most resplendent and most lasting order—"gold," and that gold of most refined and valuable sort, "pure gold," to indicate the excellence of His dominion. This crown is set upon His head most firmly, and whereas other monarchs find their diadems fitting loosely, His is fixed so that no power can move it, for Jehovah Himself has set it on His brow. Napoleon crowned himself, but Jehovah crowned the Lord Jesus; the empire of the one melted in an hour, but the Other has an abiding dominion.—*C. H. Spurgeon.*

Thursday, 27th. *I said, I shall die in my nest. Job xxix. 18.*

This is what a good many people say. They build each a nest for himself, and not for a summer but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. "As an eagle stirreth up her nest" she mixeth the thorny outside with the downy inside. So God, by His testing providences, makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to His care and guidance over untried ways. And so He brings us to a stronger, maturer, more useful life. There are advantages in disadvantages. Disappointments have proved God's best appointments. Financial ruin has proved a man's salvation. Sickness has brought to many people their highest health. The uses of faith-testing have been corrective, instructive, sanctifying, satisfying. The trial of faith is often "found unto praise and honor and glory."—*G. B. F. Hallock.*

Friday, 28th. *Cast thy burden upon the* Lord, *and he shall sustain thee. Ps. lv. 22.*

We sometimes find ourselves carried triumphantly through the heaviest trials, while at other times we falter and break

down under the most ordinary dispensations. This is because in the former we are constrained to roll our burden over on the Lord, whereas in the latter we foolishly attempt to carry it ourselves.—*Selected.*

Saturday, 29th. *Hath the* LORD *as great delight in burnt offerings and sacrifices, as in obeying the voice of the* LORD? *Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. xv. 22.*

"'Tis not thy work the Master needs, but *thee*—
The obedient spirit, the believing heart,
The child obedient, trustful, glad to be
Where'er He will—to stay or to depart."
—*Selected.*

Sunday, 30th. *Jesus . . . . for the joy that was set before him endured the cross. . . . . Consider him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Heb. xii. 2, 3, R. V.*

The deepest note of the Cross is not what our Lord suffered within His own person, but that which He suffered in comradeship with those who were sinning against *themselves.* He saw how their opposition to His high ideals was reacting upon themselves for their own harm and ruin. . . . . He "endured" the "gainsaying of sinners against themselves." That is the Cross.

What is *your* cross? Something that makes you suffer? Something that you have given up for Christ? Have done with the blasphemy! I am weary to death of hearing men talk that way. The only measure in which you and I ever enter into the Cross is the measure in which we are in agony because man is ruining himself with sin. There is the central mystery of the Cross, and it is out of that great sense, sitting in the presence of human sin, that there will spring a new virtue that will give the final victory.—*G. Campbell Morgan.*

Monday, 31st. *All things work together for good to them that love God. Rom. viii. 28.*

If our circumstances find us in God, we shall find God in all our circumstances.—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE DESTRUCTION OF SODOM.

(March 9, Gen. xix. 1-3, 12-29.)

March 3. Gen. xix. 12-17, 23-29.
March 4. Gen. xviii. 16-33.
March 5. Isa. v. 8-24.
March 6. 1 Kings xx. 13-21.
March 7. Dan. v. 1-9, 25-28.
March 8. Gen. ix. 18-27.
March 9. 1 Pet. iv. 1-11.

The Dead Sea lies 1300 feet below the level of the Mediterranean. So weird and desolate is the scene that it has always been a proverbial phrase for the effect of the Divine wrath. Strewn along the shore are the trunks and branches of trees, torn from the thickets of the river jungle by the violence of the Jordan and encrusted with the salt that makes those bitter waters unpalatable. As the traveler visits the spot he is irresistibly reminded of the time when "the LORD rained upon Sodom and upon Gomorrah, brimstone and fire from the LORD out of heaven."

THE DIVINE ASPECT OF THE OVERTHROW. *It was needed as a warning to mankind.* The lesson of the Flood had almost faded from the memory of man; and the human family had made terrible advances in the course of open and shameless vice. It was wise and merciful, therefore, that "the Judge of all the earth" should indicate that there were limits beyond which they would not be permitted to go.

Moreover, in this terrible act God only hastened the result of their own actions. Already the dry rot had set in. In that sultry hotbed was a population enervated with luxury, debased by cowardly submission to the foreign tyrant, cankered to the core by vice; not ten righteous men among them all; the purity and sanctity of home were idle words. All these symptoms prog-

nosticated, with prophetic voice, that their "sentence . . . . lingereth not, and their destruction slumbereth not." In the ordinary course of events utter collapse could not be long delayed.

This overthrow happened only after careful investigation. "I will go down now, and see." Beneath these words we behold one of the deepest principles of the Divine action. God will carefully weigh any mitigating or extenuating circumstances. Before He gives order to cut down the fruit tree He will come to it, year after year, seeking fruit. He is "not willing that any should perish." He is "slow to anger." He tells us that some day we shall know that He has not done *"without cause"* what He has done (Ezek. xiv. 23).

But during the delay many a warning was sent. There was the conquest by Chedorlaomer some twenty years before this. There was also the protest of Lot on behalf of righteousness (2 Pet. ii. 7, 8). There had been, in addition, the neighborhood of Abraham on the overhanging highlands. His character and intercessions counted for much. The sinner has to encounter on his path to destruction a succession of menacing red lights and exploding fog signals, that give warning of danger.

Lot and His Family. When he started forth, as Abraham's companion, from Ur, he gave promise of a noble and useful life. But evidently his nature was even then being undermined by the love of money and worldly gain, or he would never have chosen as his portion the plain of Jordan. It was a fatal step and led to worse. When first he went thither, it was no doubt his intention to keep aloof from its people and live outside its walls. By and by he abandoned the tent life and took a house inside the city. Next he betrothed his daughters to native Sodomites and "sat in the gate" as one of its aldermen. It is clear that the atmosphere of Sodom had robbed his purity of its bloom and finally he was dragged out of Sodom, like a brand plucked from the burning, and the smell of the fire was on him ever afterwards.

He was not saved alone. His wife and daughters were saved also, though the former had not taken many steps beyond the city when she looked back, with a mixture of regret and disobedience which showed that she had become really one with the city in its vanities and sins. Her two daughters survived only to be branded with perpetual infamy. If God was so careful to secure the safety of these three survivors, how bad must they have been who were left to their fate! There could not have been one soul amongst those that were lost who had any claim to be saved.

The Angels' Mission. *They loved the work.* There is joy among the angels of God for every sinner who repents. They know that we are destined to a dignity before which the glory of the brightest seraph must pale, but they are not conscious of envy. It is, therefore, without sense of hardship, nay, it is with exceeding gladness, that they leave their golden bowers that they may hasten the lingerers to repentance.

Their mission was the result of Abraham's prayer (ver. 29). Let us pray on for our dear ones who may be far away in some Sodom of iniquity. We cannot go directly for their rescue, or help them in the hour of need, but God can send His angels, in answer to prayer, to the ship in mid ocean, to the log house in a Canadian clearing, or to the shanty in the African diamond mine. God's angels can go anywhere. Sodom cannot hide its victims from their reach, any more than it can befoul their bright forms. Let Abraham stand before God on the height in intercession, God's angels will be busily engaged in the city on the plain.

But the ultimate cause of their mission was God's mercy. "The Lord being merciful unto him." Mercy! that is the staple in the wall, on which the linked chain of Divine grace depends. There is nothing beyond it. "By the grace of God," said the Apostle, "I am what I am." This shall be our theme in eternity, when the day star has arisen on our hearts. Let us try and do the angels' work in this sad, dark, sinful age.

The angels went to where Lot was. This also is the spirit of Christ's Gospel. "He . . . . [goeth] after that which is lost, until he find it" (Luke xv. 4). We must not wait for sinners to come to us, but must go to them. *They were content to go a long way for a very few.* Special

value attaches to handpicked fruit. So far as we can learn, our Lord's choicest followers were the result of His personal ministry. To one and another He said, "Follow me!" Jesus sought out individual souls. He spent much time over a solitary woman, and her character was none too good (John iv.). See also Col. i. 28. *They told Lot plainly of his danger.* We are too squeamish in talking of men's doom. We place too much velvet on our lips. Our Lord spake emphatically of the peril which His hearers incurred by rejecting His appeals (Matt. viii. 12; xiii. 42, 50, etc.).

Nature was pursuing her ordinary course on that terrible occasion: "The sun was risen upon the earth." No portent in sky or air. But the angels knew and hastened their wards. It was useless for Lot to warn his sons-in-law; his character robbed his appeals of any force: "he seemed as one that mocked!" And as he lingered, the angels had to use force to get him away. Their love would take no denial. They had between them four hands, and each hand was full, each clasped the hand of a procrastinating sinner. Nor were they satisfied until their *protégés* were safe outside the city and speeding towards the distant hills. (See Jude 23.)

Golden Text: *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. 2 Cor. vi. 17.*

THE TEST OF ABRAHAM'S FAITH.

(March 16, Gen. xxii. 1-19.)

March 10. Gen. xxii. 1-13.
March 11. Rom. iv. 13-25.
March 12. Matt. xv. 21-28.
March 13. Heb. xi. 32-40.
March 14. Phil. iii. 1-16.
March 15. James i. 1-12.
March 16. Rom. viii. 31-39.

God gives us a breathing space between the great and difficult lessons which we all have to acquire. It was so with Abraham. It was a sore trial to part with Hagar: "the thing was very grievous in Abraham's sight, because of his son." There had also been serious friction between him and Abimelech. But he enjoyed a brief breathing space beside the altar that he had reared at Beer-sheba. We are told that he sojourned there "many days."

It was *"after these things"* that God placed His noble servant once more under trial; not to make him fall, but to reveal to himself and to all after generations the absolute strength of his faith and the nobility of his character. The Apostle tells us that the manifold wisdom of God is revealed to the principalities and powers in the heavenlies *"through the Church,"* and may we not say that the Divine handiwork in the soul of man has never been so conspicuously revealed to the sons of men as when Abraham climbed Moriah, in simple obedience to the Divine bidding? Satan tempts us to make us fall, but God tries us to give proof of "the exceeding greatness of his power to us-ward who believe." We should never know ourselves, or the riches of His grace, had we never been in the fire. And we had never received the overwhelming promises of Divine blessing, unless, like Abraham, we had climbed the mount of sacrifice (see ver. 16, etc.).

The Divine Bidding. "Take now" . . . . (ver. 2). All around his camp the Canaanites were accustomed to offer "the fruit of [their] body for the sin of [their] soul." Terrible as it appears to us, this custom was at least the sign of a very intense religious life. Perhaps Abraham sometimes asked himself if he would be willing to do as much. It did not, therefore, startle him when God said, "Take now thy son, ... and offer him." But he was to learn also, that while his God, "the everlasting God," demanded as much love as ever the heathen gave their cruel and imaginary deities, yet He would not permit human sacrifices. Abraham's obedience was, therefore, allowed to continue to a certain point, and then peremptorily stopped, that for all future time men might know that God would not accept human blood at their hands, much less the blood of a bright and noble lad. In such things He could have no pleasure. Do *we* love God first and most? Are we prepared to obey Him at all costs, and sure that whatever He asks of us He will give us grace equal to our need?

The Searching Test. *It touched Abraham in his tenderest point.* It concerned Isaac: "thine only son, ... whom thou lovest." We can never gauge love by listening to fervid expressions or sounding our own emotions. "He that hath my commandments, and *keepeth* them, *he* it is

that loveth me." God knew the passion and tenacity of that father's love, but He knew also that His servant loved Him even better; and He wanted to teach men that if a mortal puts first his love to God and His Kingdom, all other things will be added to him, and even his Isaac given back as from the grave.

It was a great test to his faith. Isaac was the child of promise: "In Isaac shall thy seed be called." This lad had been mentioned by name as the one essential link between the aged pair and the vast posterity which had been promised. And now the father was asked to offer him for a burnt offering. How could God keep His word, and let Isaac die? It was utterly inexplicable. If Isaac had been old enough to have a son to perpetuate the seed to future generations, the difficulty would have disappeared. But how could the childless lad die, and yet the promise stand of a posterity through him, countless as star-dust and sand grains? One thought, however, filled Abraham's heart: *"God is able."* (See Heb. xi. 19.) He felt sure that his Almighty Friend would keep His word. In any case, he must go straight on, and when he came to the place where he dismissed his young men, he said, *"We* will go and worship, and come again unto you." Note that plural pronoun. He felt sure that God was able to raise Isaac even from the dead. And the father's faith had a marvelous effect on his son, who bent his young shoulders beneath the fagots which his father's hands placed on them, and bore them upwards to the summit of Moriah, the after site of Solomon's Temple, not far from the place where Jesus bore the Cross to Calvary.

When, finally, the father's quivering lips had to tell the lad that he was to be the lamb for the sacrifice and proceeded to bind him, there was no resistance, no reproach, but loyal and loving acquiescence; and perhaps a faith that defied death. Would that Isaac's submissiveness might have its counterpart in our humble acceptance of our Father's discipline.

The Divine Interposition. The blade was raised high, flashing in the rays of the morning sun, but it was not permitted to fall. "With the temptation" God also made "a way of escape." The Divine voice arrested Abraham's hand in mid-air; and how gladly he dropped it to his side! The interposition came at the exact moment when it was most opportune. A moment earlier would have been too soon to approve his faith; a moment later would have been too late to stop the lad's death. "In the mount of the Lord" the deliverance is seen. It is when our Isaac is on the altar and the knife is descending, that the messenger of the covenant intervenes. "Jehovah-jireh!" God *will* provide!

Near by the altar was a thicket, in which the ram was caught. Nothing could have been more opportune. Abraham wanted to express his thankful gratitude, and here was the Divinely contrived method of doing it. He gladly "took the ram, and offered him up for a burnt offering in the stead of his son."

This story enables us to understand Calvary. Of all men Abraham has entered deepest into the Divine experience. Only Calvary had in it elements of woe of which this was deficient. Isaac never complained that his father had forsaken him. Isaac was spared the torturing scourge and the mockery of ribald soldiery. Deliverance came to Isaac, but Christ drank the bitter cup to its dregs. From that eminence Abraham looked across the vale of centuries, and saw the day of Christ (John viii. 56). Then he descended to the commonplaces of life, with a new light in his eyes.

Before they descended from the mount of sacrifice, God's voice once more addressed His friend. He had often promised; this time He sware, and by Himself. When we have patiently endured, we receive the promise. There is nothing that God will withhold from the man who will surrender all things for His love!

Golden Text: *I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. Hos. vi. 6.*

THE EMPTY TOMB.

(March 23, Mark xvi. 1-11.)

March 17. Mark xvi. 1-11.
March 18. 1 Cor. xv. 1-20.
March 19. 1 Cor. xv. 20-34.
March 20. 1 Cor. xv. 35-49.
March 21. 1 Cor. xv. 50-58.
March 22. John xi. 17-44.
March 23. Rev. i. 8-18.

Olshausen's comment on the Resurrection

begins by noticing that the act of resurrection, like every creative act, was enveloped in obscurity. The writers of the New Testament only tell us what they saw—that the sepulcher was empty. No human eye beheld the form of the Holy Saviour when He passed forth from the grave, invested with the resurrection body of celestial light.

The Messages of the Risen Lord (ver. 1-11). (a) *To the Women.* The Sabbath ended at sundown, so that there was ample opportunity to purchase and prepare the spices for the embalming of the precious body; but they were never needed, for when the women reached the sepulcher, their Lord had gone. He had noticed their bitter sorrow, had heard their resolve, had marked that late purchase and that early start from home. Love had made frail women lionesses, or they would never have braved the perils of an eastern city, or ventured to a tomb guarded by Gentile soldiers. The sun was just above the horizon as they reached the sacred spot. Their one anxiety, as they approached it, consisted in the impossibility of stirring the stone, which had demanded the united strength of many men to roll it against the mouth. These stones were in the form of great stone wheels rolled to and fro upon a groove, and so closing the mouth of the tomb. How often in life do we make a similar mistake! We meet difficulties long before we come to them. Our minds are filled with questioning and anxiety. We imagine that our way will be hopelessly blocked. We despair, even though we persevere under a strange impulse; and then we suddenly awake to find that the obstacle is gone, and the way lies open straight before us. When the Lord puts forth His own sheep He goes before them, and they have only to follow. "The breaker" was beheld by Micah (ii. 13) well in advance of the flock. He precedes us to make the crooked places straight, the rough places smooth, and His mountains a way. Go forward, child of God, on the predestined way, you will find all the gates standing open wide!

Very considerately the Lord left a message for them with the guardian-angel, who, in the form of a young man (emblem of the immortal youth of the risen saints), sat on the right side of the tomb. It has been beautifully said that for believing and loving souls, death is a birth. All who pass through it in God shall, in deeper meaning than lay in the words at first, "return unto the day of their youth," and when the end comes, and they are clothed with their house from heaven, they shall stand by the Throne, like him who sat in the Lord's sepulcher, clothed with lustrous light and radiant with unchanging youth. With him our Lord left the message that He was risen, and that they—the women—were to be His commissioned messengers to tell His disciples to meet Him at the appointed trysting place in Galilee.

(b) *His message to His erring Apostle.* "*And* Peter." How tender to make that special mention of Peter, who had spent the interval since his denial in a perfect agony of remorse! To think that his last act to the Lord, Whom he passionately loved, should have been so mean! Ah, how the look of that dear Face, as "the Lord turned and looked on" him, rent his heart! He may have been sitting, apart from the apostolic band, in a corner of the upper room, when suddenly the women burst in with the message, in which his name was mentioned specially. How it startled him! It was too good to be true! Though his hold on Christ had relaxed, Christ's grasp of him had not. He might have changed, but Christ's love could not change. Amid all the rebuffs and mistrust with which the Apostle had requited it, it still clung to him, it would not let him go, it would not rest, even amid the crowning experiences of that great day, until it had restored him to his old place. If one of our Lord's followers was to be singled out, we might have expected that John the Beloved would have been selected; but no, to Peter was this honor given. The further the poor sheep strays, the mightier must be the forth-putting of the Shepherd's care.

(c) *His message to Mary Magdalene.* At first the women were too stunned to tell anyone. They "fled from the sepulcher," but they said nothing to anyone until after they had met the Lord. Thus Mary Magdalene was left by herself, and the Lord appeared to her *first.* The complete narrative of that meeting is told in John xx. 11-18. The seven demons whom the Lord cast out, remind us of the seven

spirits of God; and as these spirits denote the one Holy Spirit in His fullness and activity, so the seven demons probably denote the impure and evil spirit in his strongest activity and virulence. The soul which in an extreme degree had become the abode of evil was capable of receiving, to an extreme degree, the spirit of purity and love. As the pendulum had swung that way into the dark, it had swung since then into the light; and our Lord was able to communicate to the Magdalene a fuller light and richer blessing than to the rest. Let us never despise or despair of those who have gone the furthest into sin. The Lord can take a Mary Magdalene and make her the messenger of His Resurrection; can take a Saul and make him an Apostle; can take a Mark, who deserted Paul and Barnabas on the outset of their missionary campaign, and make him an Evangelist.

THE CERTAINTY OF THE RESURRECTION. It was *a fact* of which there were many witnesses. If our religion depended on a system of reasoning or logic, it might be argued against and disproved. But it rests on a set of facts, witnessed to by credible men and women, of known character, who were prepared to corroborate their testimony with lives of suffering and deaths of torture. They seem to say, We are plain people, telling a plain story, relating what we have seen, investigated, and made ourselves sure of. You may make what you like of the facts, and build on them what conclusions you please, but there is absolutely no doubt about them.

Let it be remembered also that our Lord was seen not once only, by a few excited women, or by one or two enthusiastic devotees. Not one of them expected Him to rise. When they heard the Magdalene's report, they disbelieved it as an idle tale (ver. 11, 13). They were incredulous, hard to convince, slow to believe. If they had been on the tiptoe of ecstatic expectation, they might have made a mistake, and fancied they saw what they wanted to see. But they do not hesitate to aver that they were convinced against their strong predilections. Yes! "The Lord is risen indeed!" Hallelujah!

GOLDEN TEXT: *Now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor. xv. 20.*

THE GOD OF OUR FATHERS.

(March 30, Hebrews xi. 1-19.)

March 24. Gen. i. 1-ii. 3; ii. 4-25.
March 25. Gen. iii. 1-12, 22-24; iv. 1-15.
March 26. Gen. vi. 9-22; ix. 8-17.
March 27. Gen. xii. 1-9; xiii. 1-12.
March 28. Gen. xv. 5-18; xix. 12-17, 23-29.
March 29. Gen. xxii. 1-13.
March 30. Gen. xxiv. 50-67 or (Easter Lesson) Mark xvi. 1-11.

There seem to be three necessary preliminaries in order to faith: (1) some one must make an engagement or promise; (2) there must be good reason for believing in the integrity and sufficiency of the person by whom the engagement has been made; (3) there follows a comfortable assurance that it will be even so—in fact, the believer is able to count on the object as promised as being not less sure than if it had already come into actual possession. And this latter frame of mind is precisely the one indicated by the writer of this Epistle, when, guided by the Holy Spirit, he affirms that "faith is the assurance of things hoped for, the [persuasion or conviction] of things not seen." In other words, faith is the faculty of realizing the unseen.

Let us emphasize again what has been said. We look on the words which God speaks to us from the Scriptures as being altogether different from any other words which may claim our attention from the lips of men; not only because of the character of the miracles which accompanied them, but because they touch us as no other words do, and elicit the spontaneous assent and consent of our moral nature, though sometimes in condemnation of ourselves. That must be the Book of God which so exactly coincides with the best emotions and intuitions of our moral nature; and not of ours only, but of the noblest and best of our race. "The mighty God, the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof." If we are once assured of this, then there is no limit to the restful confidence, which not only counts the promises as credible, but actually begins to enjoy in anticipation the boons they offer. The maxim of human experience runs thus: Seeing is believing; but with the child of God the reverse is true:

Believing is seeing. Our vision could not make us more sure than we are that God loves us; that there is a Father's House with its many mansions; and that some day our mortality is to put on immortality, so as to live for ever in a state of existence which is absolutely sinless, sorrowless and nightless.

Faith Greatens Men. Run through this roll-call of heroes. You must admit that those whose names are mentioned stand in the first ranks of our race, shining as stars. But their claim to be thus regarded was certainly not natural genius. Enoch, for instance, and his line, the Sethites, may have been inferior to many of the family of Cain, so far as mere intellectual or artistic attainment went. But his faith lifted him out of the ranks of mediocrity to a species of primacy amongst men; and should faith become the master-principle of your life and mine, it would similarly enlarge and enrich our whole being.

Faith Mightily Affects Our Ordinary Human Life. With most men you can determine pretty nearly how they will act in given circumstances; you can enumerate the influences at work, and their value. But you can never be sure in the case of the Christian, because his faith is making real much of which the world around takes no thought. Faith is not careless of time, but more mindful of eternity. Faith does not underrate the power of man, but she magnifies omnipotence. Faith is not callous of present pain, but she weighs it against future joy. Against ill-gotten gains, she puts eternal treasure; against human hate, the recompense of reward; against the weariness of the course, the crown of amaranth; against the tears of winter sowing, the shoutings of the autumn sheaves; against the inconvenience of the tent, the permanent city. None of these men would have lived the life they did had it not been for the recompense of reward and the gleams given them of the golden city amid the sorrows and straits of their lives.

Faith is Possible to All Classes. In this list are women as well as men. Sara and Rahab, as well as Abraham and Joshua; the widow of Shunem and the mighty prophet who brought her son back to life; Moses, the student of Egypt's wisdom; Gideon, the husbandman; Isaac, the grazier; Jacob, the shrewd cattle breeder; Barak, the soldier; David, the shepherd; and Samuel, the prophet. Their occupations and circumstances varied infinitely; but there was not one of them that did not live under the influence of this master principle.

Faith is Consistent with Very Different Degrees of Knowledge. It would be difficult to enumerate more varieties of religious knowledge than are summarized in this catalogue of names. Abel's idea of sacrifice would differ widely from David's. The degree of acquaintance with God would be much intenser with Moses than Samson. And compared with the clear views of truth held by these Hebrew Christians, those of the world's gray fathers were but as baskets full of fragments. But, notwithstanding all these differences, the same principle of faith leaped upwards from each heart. And the woman who touched the hem of Christ's garment was animated with the same spirit as that which in her sister elicited the wonder of Jesus: "O woman, great is thy faith!"

Faith Can Master Insuperable Difficulties. It is difficult to be singular; but faith enabled Abel to offer "a more excellent sacrifice than Cain." It is difficult to walk constantly with God when wickedness is great on the earth, and all flesh has corrupted its way; but it is not impossible—for "Enoch walked with God" on the very margin of the flood and obtained the testimony that he pleased Him. It is difficult to lead the pilgrim life, or, amid the cares of business and public office, to keep the heart fresh, devout and young; but it is not impossible to faith, which maintained the spirit of devotion and patriotism in the heart of Joseph, though sorely tempted to sink into an Egyptian grandee. It is difficult to face the loss of all things, and the displeasure of the great; but Moses did both, under the spell of faith in the unseen.

There are many difficulties confronting us all, but faith has conquered all these before, and it shall do as much again. We will laugh at impossibility; we will tread the shores of the seas, certain they must make us a way; we will enter the dens of wild beasts and the furnaces of flame, sure that they are impotent to injure

us; we shall escape the edge of the sword, out of weakness become strong, turn to flight armies of aliens, and set at nought all the power of the enemy—and all because we believe in God. Reckon on God's faithfulness. Look not at the winds and waves, but at His character and will. Get alone with Him, steeping your heart and mind in His most precious and exceeding great promises. Be obedient to the utmost of your light. "Walk in the Spirit," one of Whose fruits is faith. So shall you be deemed worthy to join this band, whose names and exploits run over this page into the chronicles of eternity, and to share their glorious heritage.

GOLDEN TEXT: *Our fathers trusted in thee: they trusted, and thou didst deliver them. Ps. xxii. 4.*

JACOB AND ESAU.

(April 6, Gen. xxv. 27-34; xxvii. 1-45.)

March 31. Gen. xxvii. 22-34.
April 1. Gen. xxv. 27-34.
April 2. Heb. xii. 14-17.
April 3. Gen. xxvi. 12-22.
April 4. Gen. xxvi. 23-33.
April 5. Gen. xxvii. 1-20.
April 6. 1 John iii. 10-18.

JACOB was a typical Jew. His life may be said to be an epitome of that wonderful people who are found in every country, yet belong to none; who supply us with our religious literature, and are at the same time proverbial for their scheming to get money. No thoughtful person can ignore them. Their history is without doubt the key to modern politics, so far as they are working out the Divine plan; and it may be that their redemption and reinstatement in their own country is to be the fruit of the present commotion among the nations, accompanied as it is by throes of earthquake and rumors of war. If we can understand the life of Jacob, we shall get a key to the history of his people. But we shall also understand the meaning of our own lives, and of the Divine dealings with ourselves.

His *failings* speak to us. He takes advantage of his brother when hard pressed with hunger; deceives his father; meets Laban's guile with guile; schemes to buy himself out of his trouble with Esau. He mixes, in a terrible medley, religion and worldly policy. His children grow up to hatred, violence and murder. He cringes before the distant Egyptian governor, and would ingratiate himself by a present.

His *aspirations* speak to us. We, too, have our angel-haunted dreams, and make our vows when we leave home. We, too, count hard work a trifle when we are inspired by all-mastering love. We, too, have our Jabboks where we wrestle with angels. We, too, return to our Bethels, confess ourselves to be strangers and pilgrims, recognize God's shepherd care, and wait for His salvation (Gen. xlviii. 15; xlix. 18).

His *sorrows* speak to us: the weary struggle for a living; the limp which reminds us of some awful crisis; the graves that hold our treasures; the lost Joseph and the gray hairs of sorrow; the unfulfilled ideals, "[I] have not attained" (Gen. xlvii. 9). How they all speak to us! Through it all Jacob became God's chosen servant. God calls Himself "the God of Jacob." There is, therefore, hope for us!

In these notes we have already dealt with the barter of the birthright; it will be better, therefore, to concentrate on the second of the two passages cited for our study.

ISAAC. It is hard to think that the Isaac of this chapter is the same person as the submissive boy who bore the altar wood on his stalwart young shoulders and submitted to be bound as a sacrifice. What led to the change? Was it the prosperity of which we read? "The man waxed great, and went forward, and grew until he became very great" (xxvi. 13). It would not be the last time that prosperity choked off spiritual growth. Was it a too easy disposition, of which we caught a glimpse, as he abandoned well after well? Was it an inordinate love for the pleasures of the table? There seems to have been too much of this in his constitution. Rebekah was aware of her husband's weakness in this respect, "I will make . . . . savoury meat for thy father, such as he loveth." We all need to beware of the twin sins of gluttony and drunkenness. Intemperance in eating may not result in the same outward degradation as in drinking, but it is as harmful to the spirit.

REBEKAH. Jacob was her favorite son. As soon, therefore, as she overheard Isaac's command to Esau she resolved to win his blessing for her favorite. If any com-

punction suggested itself, she doubtless quieted it by saying to herself that she was only endeavoring to ratify the bargain which the brothers had already struck. She was reckless of personal consequences so long as Jacob was successful: "Upon me be thy curse, my son." For him she was prepared to sacrifice husband, elder son, principles—*all*. But Rebekah was not to stand alone in this. As we review her life we can match it in many others. How careful we should be in our suggestions and advice to those who are accustomed to look to us for guidance! Affection must not be our only guide, except as it moves along the rails of righteousness and truth. If these be absent there is terrible danger lest we should repeat the sin of Rebekah, which resulted in misery of one kind and another to all concerned.

Jacob. He was not a thoroughly vicious man, but he was deplorably weak, and weakness is akin to the sin to which it leads. He would not have concocted this plot if he had been left to himself. But he had not the courage to say "no" when his mother so strongly pulled in another direction. He tried, no doubt, to quiet his own conscience by the thought that he was only endeavoring to get his own again and that Esau had no right to try to obtain from the father what he had already sold. He did indeed attempt to put his mother off by suggesting that they might be found out. When a man retreats from the position of what is right and wrong, and begins to urge what is inexpedient and liable to land him and his accomplices in disgrace and loss, he is near falling, like Lucifer, the son of the morning. When once the false step was taken it was quickly followed by others which it seemed to render needful. Sin never comes alone. If the graces come with linked hands, so do the vices. They are sporadic. Jacob simulated his brother's dress and skin. He deceived their father with a lie. He made impious use of the Holy Name of God. Yet this is the man who was to become the prince of God; and if he became so, is there not hope also for us?

Esau. We cannot but feel sorrow for the passionate and impetuous hunter, who was so hasty in his rejection of the birthright and so stung when he discovered that there was "no place of repentance, though he sought it carefully with tears." These words may seem to some harsh and repellent; and yet are we not all conscious of making irrevocable decisions? And when once we have shut the door behind us there is no retreat. The angel with his flaming sword bars our backward steps. No doubt the God of Love had thoughts of love towards Esau; but there was not in his worldly nature the faith or the nobility of his brother. The discipline of life and the appeal of love can make nothing of us unless the seed of the Kingdom is found in us.

Esau's threats startled Rebekah to action. She knew that his rage would presently work itself out, but she decided that, for a while at least, Jacob was safer at Haran, her old home; and with his parents' blessing, he started.

Golden Text: *The Lord is a God of judgment: blessed are all they that wait for him. Isa. xxx. 18.*

OUR SUNDAY-SCHOOL BOYS AND GIRLS.

Rev. N. Fay Smith.

THE DESTRUCTION OF SODOM.

(March 9, Gen. xix. 1-3, 12-29.)

Our lessons now skip three chapters, about thirteen years of Abraham's life. The principal events of those years—in which Abraham dwelt quietly at Hebron—were the birth of Ishmael, the institution of circumcision as the sign and seal of the covenant, the visit of the angels and the intercession for Sodom. All this must be just glanced at in about three minutes.

I. *The Doomed Cities.*

What have we learned about the natural surroundings of the cities of the plain? (Gen. xiii. 10.) But what do we know about the people who lived in this beautiful region? (Gen. xiii. 13; xviii. 20.)

"Tom, please look up Ps. cvii. 33, 34 and see whether God considers the land or the people in it of most consequence." The teacher should enlarge upon the repulsive wickedness of these cities. Perhaps Gen. xiv. 10 may describe their *moral* condition—they were "full of slimepits." Look up Sodom in Bible dictionary, point out location on map and describe it as vividly as possible. Do you suppose there are any such cities on earth to-day? What had God determined to do with Sodom and the cities of the plain? But upon what condition had He promised Abraham to spare them? (Gen. xviii. 32.) I wonder if there may be cities in America spared from Divine judgment because there are just a few praying people in them. How little the people of Sodom dreamed that night of the destruction that was so near!

II. *Lot in Sodom.*

How came Lot to be living in such a place? Was he happy there? (2 Pet. ii. 7, 8.) He had been there now about twenty years—had he done any good? How about his own children, were they much better than the rest? If he had tried to lead them aright, what had preached more loudly than his words? And when God saved Lot from Sodom's destruction He did it because He remembered—whom? What do you think about the wisdom of choosing such a place for a home? What, even if one can get rich there? "David, what is the Golden Text?"

III. *Lot Saved from Sodom.*

Whom did God send to save him? Describe their efforts to get him out. Who were saved with him? How did Lot show what a hold the things of the plain had upon him? (Ver. 18-20.) "Now, each of you tell me one thing it cost Lot to break away from Abraham and the life of faith."

IV. *The End of Sodom.*

What became of it? Who perished with it? Picture the Dead Sea rolling over Sodom to-day. And so, though God endures with much longsuffering the wickedness of evil men, the time will come when, if they will not repent, His judgment will overtake them.

THE TEST OF ABRAHAM'S FAITH.

(March 16, Gen. xxii. 1-19.)

We are skipping two chapters of Genesis and twenty-five years of Abraham's life. Teachers can do little more than call attention to this, pointing out that Isaac, Sarah's son, the child of the covenant and the center of his father's hope, is now about twenty-four years old. "Turn to Rom. iv. 11 and see the wonderful name given to Abraham." And so he was not only a man of faith, but the typical man of faith and the father of all men of faith. Such a faith as his must grow by testings. What testings of his faith has he already passed through? To-day we come to the supreme test.

I. *The Command to Sacrifice Isaac.*

Point out that "tempt" is "prove" in R. V. We do not know just how God spake to Abraham and it will be useless to discuss it. In what four ways is Isaac designated to Abraham? Study the significance of each. How hard the test is made! What is Abraham to do? This lesson does not teach human sacrifice; it was no part of the Divine plan that Abraham should kill his boy, but he must be willing at God's command to move right forward in faith, even to laying his dearest possession upon the altar. It is a test of his faith and obedience—will he do even this if God requires it?

II. *Abraham's Obedience.*

Notice his prompt, painstaking and exact obedience. The teacher must picture to the class the journey from Beer-sheba to the vicinity of Jerusalem, the land of Moriah. What did Abraham mean by the last part of ver. 5? You will find the answer in Heb. xi. 19. He believed that if God allowed him to kill Isaac He would raise him from the dead. You see he had the promise of Gen. xxi. 12 and Abraham was a man of *faith*. Faith believes God and obeys because it believes. Point out also the obedience and faith of Isaac shown in his utter submission to his father's will. What did Abraham mean in ver. 8? Is this an unconscious prophecy of Christ? How far did Abraham go in his obedience to God? Notice in Heb. xi. 17-19 that so

far as Abraham's heart purpose was concerned Isaac was really slain, and when they returned home again it was to him as though his son had been raised from the dead.

III. *The Sacrifice Prevented, Accepted and the Covenant Renewed.*

Talk over each of these points with the class, especially noticing that now the covenant is renewed with an *oath.* Point out that still the very heart of the blessing is that Abraham is to be made a blessing to others.

ISAAC AND REBEKAH.

(March 23, Gen. xxiv.)

Name six men about whom we have already studied. All of the Old Testament after Gen. xi. and all the New Testament to the Book of Acts is occupied with the seed of what man? Who was his first-born son? (Ishmael.) Was it through him that the promise of Gen. xxii. 18 was to be fulfilled? Through whom, then? How old was Isaac when his father laid him on the altar on Mt. Moriah? To-day's lesson was about fifteen years later; how old would he be then? What are we to study about to-day? Why was the question as to whom Isaac should marry a very important one? What was the danger? (Ver. 3.) The teacher should look up something of the marriage customs of the Orient so that she can explain the—to us—singular method in which Isaac's bride was found.

I. *Seeking the Bride.*

Who was sent after the bride? (His name is probably in Gen. xv. 2.) Where was he to go? Haran, the city of Nahor, Abraham's brother, was about 500 miles distant. Picture the journey of the little caravan. Was it worth all this pains to find a wife who was a worshiper of the true God? What depended upon it? See what 2 Cor. vi. 14 says about this important matter. Whom did Eliezer really depend upon to find Isaac's bride? What is the Golden Text? May we expect God's clear guidance to-day if we ask Him for it? Have the scene of Eliezer waiting prayerfully at the well clearly before your scholars.

II. *Finding the Bride.*

Who came out to the well? Make the children see her coming with her jar on her shoulder. How did Eliezer know that she was the answer to his prayer? What qualities had he seen in her before they left the well? (Beauty, purity, courtesy, industry, promptness, hospitality, etc.) She was probably between fifteen and twenty years of age. Are these good qualities in any such young girl? How little she thought as she went out to the well that day that a man from far across the desert would be there to win her for his master's bride! So God was guiding her as well as Eliezer.

III. *Winning the Bride.*

Tell the story briefly, emphasizing the fact that Eliezer won her by praising his master, showing his presents and especially by humbly declaring God's part in it all. He wanted Rebekah *if she was God's choice for Isaac.* What did Rebekah think about it? And so she was won.

IV. *Bringing Home the Bride.*

Describe the journey home across the desert. Where did Isaac and Rebekah meet? Picture the beauty of this Oriental scene. Do you think a home begun as this one was is likely to be a happy home? Is God really willing to help us all in our home-founding and our home-making?

REVIEW.

(March 30.)

In reviewing let the teacher try to accomplish the three objects suggested below. It may be done by rapid questions in some such form as these. Let the scholars have their Bibles in hand.

I. *The Book of Genesis.*

How many chapters of Genesis have we studied? How many years of the world's history have we covered? How does the Book begin? What was created the first day? The second, etc.? What verdict did God pronounce upon it all? What was the crown of creation? In what chapter is man's first home described? Why was he driven out of Eden? Who was Cain? Abel? Seth? What do you mean by the

Flood? Why was it sent? Who were brought safely through it? How? Who was Abraham? Did he live before the Flood or after? Was Abraham a Christian? Where was he born? Did he spend his life there? Why not? Who was Abraham's wife? What two great illustrations have we studied of God's indignation against sin? Who was Lot? What became of his wife? Who was Isaac? What was his wife's name?

II. *The Lessons for Us in the Lives of Its Great Characters.*

Name eleven characters about whom we have studied. Who showed the terrible fruit of envy? Why did God accept Abel's sacrifice and not Cain's? Why was Noah saved? How did he show his faith? His perseverance? What great name is given to Abraham? Name some ways in which his faith was tested. What is faith? What was Lot's great mistake? What do such mistakes cost?

III. *The Development of God's Redemptive Plan.*

What do you mean by the fall of man? What brought it about? What were its immediate consequences? Which of our lessons have shown most clearly the wickedness of man? As we have studied we have seen that God saved those who—what? Why did God call Abraham out of Ur? Who are the "seed of Abraham"? Who is his great Seed through Whom the world is redeemed?

JACOB AND ESAU.

(April 6, Gen. xxv. 27-34; xxvii. 1-45.)

Whose sons are we to study about today? What was their mother's name? Can you tell how and by whom she was won?

I. *Esau Sells His Birthright.*

"Mary, read ver. 27 and 28." Enlarge upon the difference between the two boys. But there is another difference. "Clara, read the last clause of ver. 34." Explain that the birthright included the headship of the family and *especially* the blessing of the Abrahamic covenant. How did Esau show that he despised his birthright? Why did he despise it? It was future, intangible, uncertain, while his hunger was a very real and present distress. Esau was incapable of valuing the birthright blessing aright. Are there people nowadays who sell all their future prospects for such unworthy things as bowls of pottage? What things? Point out that, with all Jacob's meanness, he did get a real grip on the value of the covenant privilege. Though unworthy, he was a man of faith.

II. *Jacob Steals His Father's Blessing.*

What arrangements did Isaac make for bestowing his blessing upon Esau? Show the great significance of this ceremony. It was appointing and solemnly setting apart his successor in the family and in the line of covenant blessing. So Isaac and his whole family clearly understood. But Isaac's plan to bestow it upon Esau was squarely contrary to God's revealed purpose. (Gen. xxv. 23.) He was going to do it simply because Esau was his favorite son. What was Rebekah's plan for securing the blessing for *her* favorite son? Was this a right and worthy thing to do? Do you think God could and would have kept His promise about Jacob without such help? Rebekah could not trust God and wait. She thought her way was better than God's way. What is the Golden Text? "Well, Lucy, did Jacob get the blessing? Please read it in ver. 27-29." We shall see how much this underhanded proceeding cost Rebekah and Jacob.

III. *Esau's Repentance.*

How did Esau feel when he found out what had occurred? Your scholars may pity him, but make them see that he was no fit man to inherit the blessing; why, he might have sold it again if he got real hungry! "Sarah, you may read the blessing he received in ver. 39-40."

IV. *Jacob's Flight.*

What did Esau, in anger, purpose to do? Does this show how shallow his repentance really was? Where did Jacob go? Point it out upon map. How long was he to stay? He really stayed twenty years and his mother never saw him again. Do you think it would have been better all around to have waited God's time and way?

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 John iii. 18 to 24.

A Sunday school teacher was explaining to her class of boys how to listen to and obey that "still, small voice" that dwells in every breast, when one of the boys, who had been stealing his father's fishing tackle and renting it to other boys to get money for an air rifle, interrupted her by saying: "Gee whiz! Is that what's been ailing me? Say, teacher, is there any way of chloroforming that 'still, small voice'?"

* * * * *

"I think a *Christian* can go anywhere," said a young girl, trying to defend her attendance on some doubtful amusement. "Certainly," replied her friend, "but can she always come back as innocent as she went?"

"In vain we call old notions 'fudge,'
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing."

* * * * *

Strike with a hammer upon a polished brass surface, and it leaves but a dent. Cover the surface with innumerable needle pricks and it destroys the polish altogether. Thus it is with our conscience. It is the numberless, constantly recurring little sins of our daily life that remove the shine from our consciences.

* * * * *

"A man's first duty is to educate his conscience," but he should educate it according to the cubic measure: high enough to reach the highest ideals of God and man, broad enough to cover his mental, moral and physical powers; and long enough to run throughout eternity. Nor is this an impossible task, for, "whatsoever we ask, we receive of him" *if* "we keep his commandments." Who among us would not resent the insinuation that we are not keeping His commandments? And yet, are we? Let conscience reply.

* * * * *

It is said there is a church in Alaska, built by the Indians, that perpetually exhales a fragrance, as if the finest incense were being burned within its walls. The odor comes from the wood of the giant arbor vine, of which the church is built, and will last as long as the edifice stands. So our consciences should constantly exhale an obedience to God's commands. For if, as Victor Hugo says, "the conscience of man is the voice of God," and we let that voice have free course in our being, then indeed we have "confidence toward God," and are free from heart condemnation.

Jeremiah xvii. 21 to 27.

Many conscientious Christians have asked, Is it right to do this on the Lord's Day, and, How may I know what is the right and what is the wrong use of the Sabbath? Did you ever know of the most conscientious Christian questioning the sixth commandment which protects his person, or the eighth which protects his property? Isn't the text of the fourth commandment as plain and clear as that of the sixth and eighth? Then why not settle the Sunday question once for all, that it is to be kept *"holy"?* If we err in the interpretation of that word holy, let our erring favor Sabbath-keeping rather than Sabbath-breaking.

* * * * *

A friend of Lord Napier, in discussing Sabbath observance with him, said, "I do not see any harm in a man's spending a few hours at work in his flower garden on Sunday. It seems to me that he might gain great good from it." His lordship replied, "Yes, but when a man begins in his flower garden he is likely to end in his potato patch." The cravings of man's threefold nature which assert themselves on Sunday are not for nature, but for God. And blessed is the man who uses the day to get back to God, instead of back to nature.

* * * * *

It is said that when the Spokane Chamber of Commerce had arranged a long programme, including a Sunday dinner and theater-going in the evening, for the visit-

ing Japanese commercial delegation, that the delegation, to a man, courteously declined the Sunday invitations, on the ground that they had too much respect for the American Lord's Day. One of the men, an officer in a Kumi-ai church in Japan, expressed his wish "to be true to his convictions while abroad."

* * * * *

Someone suggests, though not in these words, if you are searching for the stolen goods of the Sabbath look up "the sporting fraternity, the globe-trotters, the theater-goers, the politicians, the tailored loafers and loaferesses," and not the working men, for, as a rule, they want the Sabbath for a day of rest, and many of them could voice the sentiment of a sign in a Chinese laundry in Chicago which reads, "Help us keep the Sabbath holy by not calling for your work on that day."

2 Corinthians iv. 8 to 18.

We say with a sigh, "We *know* so little of the conditions beyond the grave." But if we know *Christ,* is not that sufficient? It was not our Father's plan that we should aspire to live in the great and blessed future with Christ, but to live with a great and blessed Christ in future. That is why He has given us such a precious opportunity to gain this acquaintance here, and, as to the knowledge of the future, why, beloved, how could a philosopher explain wireless telegraphy to a little two-year-old child? How could God tell us about things, the like of which the eyes never saw, the ear never heard, and the heart never could understand?

* * * * *

"Where the seeds in darkness burrow,
Where the grain is in the furrow,
There hath been divinest keeping!
Waking ever follows sleeping.
And for them who dread the morrow,
Aching for the voice grown dumb,
God lays up surcease of sorrow.

In the endless days to come.
Pain is brief, joy lasteth longer;
Death is strong, but life is stronger.
Lo! we greet love's mystic angel!
Here is Easter at the door."

* * * * *

Let us, one and all, upon this glad Easter Day, rehearse the certainties of our faith. We know we shall be victors over our last enemy, because we are victors over our present enemy—sin. We know we shall enter into Christ's life, because, dying to sin, we have entered into His death. We know that some day we shall "enter into the joy of the Lord," because here and now we have that joy. We know we shall some day have a home in the eternal Heavens, because of the strength of our homing instincts here on earth, and hath He not said, "Because I live ye shall live also"?

* * * * *

A young woman deformed from infancy once said, "I love to plant flower seeds, for the homely, little, insignificant seed comes up a beautiful green plant, and blossoms with a lovely flower, and then I remember that I, if I do the best I can where I am, may some day grow out of this homely body into beauty." Death is the "beauty sleep" of the soul. It is the corruptible putting on incorruption, the mortal clothing itself with immortality. Yes, dear crippled sister, some glad morning you will hear, "Awake, dear one, and be clothed in His likeness." Till that morn comes, just keep on doing the best you can.

Acts xviii. 7 to 11.

When Mrs. Caldwell began her Girls' School in India the people exclaimed, "From the beginning of the world it has never been known that a woman could read." If Christian schools in non-Christian lands have done nothing else than to break down the barriers of ignorance that surrounded womanhood, it is worth all the money, toil and sacrifice that have been put into such schools. The uplift of womanhood means the uplift of the nation.

* * * * *

Someone thus summarizes "The World's Tragedies":

207,000,000 bound by caste—from Hinduism.
147,000,000 permeated with atheism—from Buddhism.
256,000,000 chained to a dead past—from Confucianism.
175,000,000 under the spell of Fatalism—from Mohammedanism.
200,000,000 more sitting in darkness—from Paganism.

If from the evolution of such tragedies in the past we have come out unscathed, it

is our duty to fly to the rescue of *some* of these millions.

* * * * *

A little girl, after being in a mission school for a time, exclaimed: "Oh, I didn't know school was like this. I feel that I have spent all my life in a corner." Schools are needed to bring people out of their corners of ignorance, superstition and heathenism. Missionaries recognize that the Church and school belong to each other, and one suffers if the other is lacking.

* * * * *

An aged woman in Utah, who, with her husband, separated from the Mormon Church many years ago, was being instructed by a Christian missionary. When he quoted the words, "Come unto me, ... and I will give you rest," she instantly replied, "That's what we've been waiting for these many years, and at our time of life it is about time we found it." But, Christ has "much people" all over the world, waiting as this woman has waited these many years to be instructed in the simple Gospel story. Are there any such near you?

Matthew xx. 20 to 28.

Doctor Parker was once asked, "Why did Jesus choose Judas?" He replied, "I do not know. But I have a harder question to ask, Why did He choose me?" They that know God will be humble; they that know themselves cannot be proud.

One of the reasons why the words of Thomas à Kempis (whose personality is almost unknown) stand next to the Bible in their influence, is that his lifelong motto was "Strive to remain unknown."

"The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility."

* * * * *

"'I made life sweet,' my Lord will say,
When we meet at the end of the King's highway.
'I smoothed the paths where chains annoy,
I gave the mother back her boy.
I mended the children's broken toy.
And what did *you?*' my Lord will say,
When we meet at the end of the King's highway.

"'I showed men God,' my Lord will say,
'As I traveled along the King's highway.
I saved a sister's troubled mind,
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did *you?*' my Lord will say,
When we meet at the end of the King's highway."

This is the way our Saviour talked, and we, what are we saying? Listen. "Oh, I don't propose to be looked down upon. I am going to have my rights. I intend to attain to a place of power and authority. No one shall walk over me."

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. A. Johnston Ross, M. A.

MARCH, 1913.

Saturday, 1st. St. John ii. 1-11.

In arranging his material for setting forth the "glory"—i.e. the distinctive characteristics, or, as we should say, the "shining qualities"—of his Lord, Saint John begins (as we have seen in ch. i.) with an account of our Lord's winsome bearing towards *individuals*. The individuals become, in the beautiful and chaste narration, types—types of the human quest of God; and their treatment by the Lord Jesus sets forth by illustrative example the Divine quest of man.

And now from the individual St. John passes to the *social* life of men, and he begins with the Home. (Later we shall see our Lord in the Church and then out in the turmoil of Public Life.) And before we go into any detail in our examination of the story of the Cana wedding, we

should recall the simple and obvious fact that the design of the story is to show that in the home, as in the individual life, Jesus gives wine for water, abundant life for life thin and poor and trivial. Think what the wine of the fellowship of Jesus was in Nathanael's life compared with the thin water of his former solitary devotions! Think what the warmth and glow of that friendship was to Philip compared with the dryness of his thirst for "him of whom Moses did write!" So in the home life, where Jesus is, the pallor and chill and tastelessness of a life without meaning or depth gives place to warmth of affection, the glow of joy and of abiding satisfaction.

Sunday, 2nd.

The mother of Jesus.

It has been remarked that this Gospel lays very great stress on the close relationship between Jesus and His mother. St. John never calls her Mary, perhaps from a certain delicacy and reverence, for she had become his own "mother." The conversation here is not easy to follow: and it is difficult to say just what was the mother's motive in saying, "They have no wine." The most probable suggestion is that in her motherly distress because of the possible embarrassment of her friends, she turned to her Son without any clear idea of how He would help, but simply from a habit of leaning on Him. Could He have been to her in His boyhood and youth the Son we are sure He was, without thus eliciting His mother's trust?

And if in a sub-conscious way she half expected some manifestation of His wonderful resourcefulness, need we be greatly surprised? Could that control over nature for spiritual ends, which is such an undeniable element in the life of Jesus, have been quite hidden in its very beginnings from the watchful eye of the mystery-laden mother? In any case, when He answers gently, "Lady, leave it to me: I shall take care of the trouble in due time," there is a certain startling verisimilitude about the Virgin's turning and whispering to the servants to be ready for whatever might happen.

Surely one sees by this a beautiful light thrown back upon the home life of our Lord—to which He is now about to bid farewell. Before He leaves the home life, St. John would show us just how things stood between the Lord and the mother who had so far made up so much of His "world." On her side, the habit of leaning on her Son, and a boundless trust in His resourcefulness and willingness to help; on His side, the gentlest blending of desire to relieve anxiety, with the maintenance of the quiet independence that belongs to conscious strength.

Monday, 3rd.

Woman, what have I to do with thee?

For the paraphrase given above—"Lady, leave it to me; I shall take care of the trouble in due time"—is not written here unadvisedly. We have very high authority—and that, too, of persons not moved by special bias in favor of our Lord—for saying that there is no harshness in our Lord's words such as is conveyed in our most unhappy and misleading English translation. "What is that to thee and me?" appears to have been the equivalent of "Pray do not distress yourself," or some such encouraging phrase, and the stately word translated "Woman" cannot be given its force except by some device like using the word "Lady."

And here is the value of all this for us: the confident trust of the mother is answered by the courteous and ministrant affection of the Son. He had always been her willing stay and "stand-by," and under His adequacy to every need her trust in Him had grown stronger and stronger. Is it not a perfect picture of the attitudes which make Home a sacrament of heaven?

Tuesday, 4th.

Whatsoever he saith unto you, do it.

These words to the servants have been called the "Gospel according to the Blessed Virgin Mary." What is most interesting to us is its revelation of the home life at Nazareth. Obviously, it was no new thing to the mother to find it wise to obey her Son implicitly when He indicated ways by which, by intelligent self-help, some crying need in the home life could be met. And note that she expected no "miracle" which should be independent of human activity in self-help. The "blessed among women"

had indeed been in a wonderful school of prayer in that home life in Nazareth!

Wednesday, 5th.

His disciples believed on him.

It was obviously, in large part, for the education of His "disciples"—who here must mean the growing group of the apostles—that this sign was wrought. They were to carry on the work of the New Era which the Lord Jesus was to introduce: and they are here being taught the fundamental principles of that New Era: that in it there was to be no glorifying of asceticism, but the consecration and enrichment of the life of the Home; that not life impoverished, but life abundant is God's wish for men; that God is companionable and friendly and His "tabernacle . . . . is with men"; and yet that through this Era is to move, authoritative and apart, the Lord Jesus Himself.

Thursday, 6th. John ii. 12.

He went down to Capernaum.

This verse, interjected between the Cana incident and the incident of the cleansing of the Temple, seems at first sight to serve no useful purpose; for it is obviously no part of the design of this book to give in chronological order a complete account of our Lord's doings. The verse seems literally to "mark time"—to record a pause and no more.

But when we look through the Gospels we find this feature of "the pause" recurring again and again, especially after a notable "work" of Ghrist, or any incident through which new and startling ideas must have come into the disciples' minds. It is evident that our Lord took pains not to flood too much the minds of His disciples at any one time with new ideas, but to give new truth time to sink in, to be absorbed, to be related to truths already made known. Even with all His care in this direction, the disciples were bewildered and "as they followed they were afraid."

This method of teaching God's Spirit pursues still. We are taught "precept upon precept, line upon line." Periods when new truths flash like lightning around us are followed by seasons of dullness and an unexciting passivity; in which, nevertheless, processes of education are going forward for which there would be no room nor leisure were we always under the blinding light of new revelations.

Friday, 7th. John ii. 13-22.

The Cleansing of the Temple.

When we read this story there should come well to the front of our minds its principal lesson—viz., the contrasts that lie within the spacious character of our blessed Lord. In the Home He was the tender and ministrant Guest: here He is the irate Reformer. In Cana, He reflects the bounty of God: here, in the Temple, His severity.

It is part of the task of Christian people to preserve, for themselves and those whom they teach, the equilibrium of these two aspects of the character of our Lord. Evil has always followed upon the exaggeration of either to the neglect of the other; and we need to pray to the Spirit Whose function it is to "glorify" Christ that He would preserve us in right conceptions of the Lord we adore.

Saturday, 8th.

It is well also that we should remember that this cleansing of the Temple was a threshold object lesson to the people of Israel, as the miracle at Cana had been a threshold object lesson to His disciples. The cryptic utterance, "Destroy this temple," shows that the incident was in no sense the outcome of an uncontrollable heat, but a deliberate and measured attempt to rouse the conscience of the people and indicate what He had come to do. The second temptation in the wilderness—the temptation to place Himself at the summit of the Jewish hierarchy (symbolized by "the pinnacle of the temple")—shows that our Lord had fully considered what His relation should be to the existing institutions of worship. He determined that He would act apart from the priesthood. Would He then ignore temple and priesthood? No; so far as He could He would use them, and obey the customs of the religion of the time. He came up accordingly to worship. But worship was impossible in this riot of profane commercialism! The temple, *quâ* temple, i.e. as a place of worship, had been "destroyed": the worshipers could not even see, through this unseemly turmoil, the representative acts of the priests. He

would therefore cleave a path for the people!

And this is in truth what He has done. He has opened up for us "a new and living way" to the Father. Roughly, blocked out in rugged outline, the cleansing of the Temple was the symbol of the work of Christ.

Sunday, 9th.

This temple.

Because of what He is, our Lord's words deal with realities; and when He uses a symbol, it is with the thought of the reality it represents. It is thus that He uses the word "temple" here. What did the Temple stand for? It was the house of God. Was it erected, then, and with the Divine sanction, to say, "Lo! God dwells here and nowhere else"? Nay, but the opposite of this. The Temple stood for the illocal fact of the indwelling of God in the hearts of His people: "Know ye not that *ye* are the temple of God, and that the Spirit of God dwelleth in you?" Now the Lord Jesus knew that His own body was in a peculiar sense the seat of the indwelling Jehovah. And when He saw unholy men defiling the sanctuary that symbolized the Divine indwelling, He knew it was because they hated the thought of the Divine indwelling, and that the same antagonism which they manifested to the architectural symbol, they would show to His body, in which the indwelling was veritably realized. "But," said Jesus, "your destructive powers have their limits. *I*—the Spirit Whom your hatred cannot reach—will see to it that there is always on the earth a temple of the Lord: for 'the tabernacle of God is with men, and he will dwell with them.'"

And it was so. On the Cross they "destroyed" His body; yet that body lives, and here on earth the Church, which is His body, enshrines the present God. And when the Church is finally cleansed and completed, then will the indwelling of God in His people be permanent and complete (Rev. xxi. 3). As we go to-day to worship, let us endeavor to pierce behind external symbols to the enduring realities.

Monday, 10th. John ii. 23.

Many believed.

We have seen already (i. 12, 50; ii. 11) the interest which St. John has in "belief." It is one evidence that this Gospel was written when the Church had come to some maturity, and there had been time for various kinds and degrees of "faith" to appear in it, that St. John sees the beginnings of various kinds of "faith" even in our Lord's own time on earth. Here, for example, among the people of Jerusalem was a sort of response to Jesus, in which there was possibly the promise of good, for it was the child of wonder—"they saw the signs which he did." But it had no root of moral sympathy with His aims; and it is written, our Lord did "not commit himself unto them." Now the full force of that word about the Lord Jesus is realized only when one remembers that the verb for "commit" and for "believe" is one and the same. The belief of the people did not call out corresponding trust on Jesus' part. They had not committed themselves unto Him; He did not, therefore, open His heart to them.

There is, then, a kind of acquiescence in the claims of Jesus which does not carry with it any throwing of oneself with abandon into His cause. Is there not much of this admiring indolence, with its non-committal selfishness, masquerading as "faith," within us to-day?

Tuesday, 11th. John iii. 1-21.

It is evidently in contrast to this type of assent pretending to be faith that Nicodemus is introduced. Here, John seems to say, was one man who, even though it was stealthily and timidly "by night," *did* break through the conventionalities and commit himself to Jesus Christ. For on the part of a ruler, it was an act of trust in Jesus to come at all to see Him. Granted that the ruler (may not Nicodemus, asks Loisy, and the rich young ruler be the same person?) had eluded public observation as he made his way along the dark, silent streets to Jesus' lodging, it was still possible that Jesus Himself might publicly advertise the fact of the visit for His own self-inflation! So Nicodemus might well have reasoned: but he *trusted* Jesus and committed himself to Him.

And to such an one, surprisingly imperfect as his knowledge may be, Jesus will commit *Himself,* and did, as a matter of

fact, open with amazing candor the very heart of God. The faith that has self-surrender in it, the Lord always rewards by a revelation of Himself; the faith that has only patronage in it, leaves Him irresponsive and cold.

Wednesday, 12th. John ii. 24, 25.

Before we look more closely into the story of Nicodemus, it is worth while to pause over the sentences, "Jesus . . . . knew all men," and "he knew what was in man" (or rather, what was in the man with whom at a given moment He might be dealing). That comment by the evangelist reflects a whole life's experience of the accurate, unveiling power of Christ's words. His utterances went straight to the hearts of men, because He understood men. And these utterances have power still, because He spoke to what is generic and universal in man, rather than to what was local, accidental or temporary. He knows us still. We have no difficulty in believing that *That* to which we know ourselves exposed, is *He*. In Christ's presence subterfuges and hypocrisies are of no avail. Do we value and avail ourselves of His knowledge of us as we should?

Thursday, 13th.

Earthly things, ... heavenly things.

If we wish to grasp the meaning of the conversation between our Lord and Nicodemus, we should steer by ver. 12, which is a dividing line between its two parts. In the first section our Lord deals with "earthly things"; in the second, with "heavenly things." The "earthly things," He intimates, are patent for all to see—He is amazed that Nicodemus has not seen them; the "heavenly things," He admits, are recondite, known only to the Son, and to those to whom the Son wills to reveal them.

It is well that we should remember this distinction. Our religion has one aspect that is public, manifest and palpable; another which is heavenly and remote. The roots of every Christian life run out into what is unseen and—by us—immeasurable. The facts of history on which Christianity is founded are patent, and all alike may know them; but their inner meaning is revealed only by Him Who "hath the keys" of the human heart as of the Divine Mind.

Friday, 14th.

Earthly things.

And what are the "earthly things" which Jesus is surprised that Nicodemus did not see? The facts of re-birth and of a spiritual energy at work in the world.

(1) Of *re-birth*. It is impossible now to do more than guess at what that question was which Nicodemus had come to ask. He got no further than an opening compliment to Jesus—customary, and, without doubt, sincere. But we may suppose that he conceived of truth as something which can be found by learning only. A teacher himself, he admired the teaching gift in others. Now—but here Jesus interrupts him. There is something deeper than knowledge: that is *life*. And for spiritual education there must be not only intellectual activity but spiritual life. Had Nicodemus himself awakened to this new life? *Was he, as born again, childlike enough to learn?* Otherwise there was no use in going further.

Nicodemus is startled at the idea of a new birth; yet the fact is palpable enough. There is a spiritual enlightenment, awakening, conversion, call it what you will, that comes to men and makes a new beginning of life within them. They have been twice-born—once naturally, once of the Spirit.

This phenomenon is conspicuously, but not exclusively, Christian. God has left Himself nowhere without a witness; and those who are interested in signs of spiritual life have found this thing in paganism as well as in Christendom. Jesus *expected* Nicodemus to have met it, even in Judaism.

This blindness to palpable facts of drastic religious and moral changes in men is very characteristic of learned people, and vitiates much of their thought. It is only within recent years that scientific men have even begun to study the staring, unmistakable facts of conversion. It is much to be desired that we and our children, impressed as we are by the educational idea in religion, should not fall into the notion that men can either get religion by the intellect, or by drifting into it, and that we should not ignore the need of regenerative change.

Saturday, 15th.

(2) The other earthly thing which Nicodemus should have known of is *the real, sovereign, free action of the Spirit of God in the world.* To be ignorant of that is to err hopelessly in religion; for religion is not fundamentally man's search for God, but God's pursuit of man. "Thou hadst not sought *Me,* if I had not first found thee." And the action of God's Spirit is to be recognized not merely by our mental recognition of the fact of His presence, but by our actual yielding of ourselves to His driving and directing power. As yet, Nicodemus had not recognized the God Who had impelled him forth into the dark streets in search of Jesus. He had to learn that even for his quest he could take no credit; *it had begun in God.*

And we, too, must learn that spiritual progress is made only as we recognize that it is not we who live or move; it is *He* Who lives and moves within us: "it is God which worketh in [us]." The review and prospect of our own and others' religious lives is never so awe-inspiring and soul-subduing as under this aspect of being the work of a God Who is and moves within us before we search or pray.

Sunday, 16th.

Heavenly things.

The discussion of earthly things, i.e. of facts about the religious life which can be plainly discerned by a candid observer, ends with a remarkable statement made by the Lord, as if on behalf of Himself and His friends, "We speak that we do know, and testify that we have seen"; and there is a gentle reproach in what follows, "Ye receive not our witness," as though the Lord would say, "Ye turn from the realities with which we deal."

But if men turn away from realities which they can see, how shall they understand the God Whom they cannot see? Our Lord, then, does not expect Nicodemus to take in the full force of what follows—indeed, the world has not yet understood it all: but Jesus is going to "commit Himself" to this seeking soul, so He proceeds to tell Nicodemus something of the "heavenly things" of religion. And what are these? Briefly, they are the Divine mission of the Son of Man; the necessity for that mission in the quality of the love with which God loves the world; and the peculiar character of the judgment issuing from that mission. We shall look at these in turn.

Monday, 17th.

The Son of man [*must*] *be lifted up.*

Nicodemus looked for a teacher further to unfold the law of God. He is told that there is a Divine necessity for something, someone, more than a teacher: for a Person to be trusted. A Representative Person—the Son of Man—Goodness Incarnate, is to be set forth, made prominent, before men, that at one glance they may see what God would have them be, and what is God's heart to them.

Why must this method of salvation be followed? Jesus does not wholly explain: it is a heavenly secret. Yet He hints at reasons. Nicodemus will recall how once, when a plague of snakes attacked the camp of Israel, and snake bite benumbed the intellects and terrified the hearts of the people, Moses abandoned lawgiving, instruction of the people by words, and provided one great object lesson—a snake that hung limp on a rood, the symbol of the enemy vanquished—that the fainting, dizzy people might give *one look* and take heart and be healed. Apparently, such is now the extremity of man. That which "the law could not do, God" is to do by "sending his Son in the likeness of sinful flesh." Henceforth, whoso accepts the Son as all that God would have him (the worshiper) be, and as all he himself would fain be, and as his strength to become this—whosoever thus welcomes and receives the Son, hath eternal life.

Tuesday, 18th.

The need for the superseding of the law written in ordinances, by the whole demand of God written in Christ's face, lies then, it would seem, in part in man's extremity, in man's bankruptcy in moral matters, even in man's dullness of brain and vision. He is numb as from the injection of snake venom. He cannot *think* to the saving of his soul: but it may be "they will reverence my son"! So the Son, representing in Himself all the law ("the end of the law"),

is set forth, "lifted up," for men to see, and to be saved, or if condemned, to be condemned without excuse.

Wednesday, 19th.

Even so must the Son of man.

But why must "the Son of man" be exhibited as the serpent was? Is *He*, then, to hang limp upon a rood? Why? Why does He not come to men if not only as a Teacher then simply as an Example, as Shining Friend? Why need the Saviour represent in His death sin slain? Again it is a "heavenly thing," a Divine mystery, and Jesus does not explain. Only He says the secret lies in the feeling of God for the world. And apparently not simply in the intensity of that feeling, but in its quality. *"For,"* He says, "God *thus* loved the world": and "thus," while no doubt it in part means "so intensely," must also mean after "such a fashion." "Not only so intensely," says Forsyth, "but so *holily.*"

Once we grasp the truth that Jesus is describing the quality of the Eternal Love, we can see just how far He is willing to lift the veil of the mystery of the sacrifice of the Son. *Something* in God's disposition toward men, something in His devotion to their interests, something in His recognition of their needs, necessitated His giving up His only begotten Son, His rending His own heart in twain, for the salvation of men.

And before that heavenly necessity, which Jesus does not further define, we must bow in grateful and wondering awe.

Thursday, 20th.

This is the condemnation.

A God with a heart like this can seek no man's final loss: what He does, He does to save. Nevertheless, men bring about their own condemnation. If, confronted by the Son of man, the image of what God is and of what they ought to be, men turn away and refuse to commit themselves to that Son, *their inmost moral tendencies stand thereby revealed;* they are judged by the very fact of their closing their eyes to the light, of their flight from Christ into the darkness.

Here is a profound truth, the abysses of which no man can fully plumb. To the distorted imagination of man, the Divine judgment is vindictive, officious, obtrusive; but in the actual fact, God judges no man. He but provides that men shall judge themselves, and so *in the end* secures the acquiescence of the judged in the justice of the judgment.

Friday, 21st.

Here, then, is the division of religious truths, as our Lord gives them, into earthly or palpable, and heavenly or hidden. *Palpable,* for all to see, are the two facts of drastic and radical changes in men, amounting to a new beginning of life and to a "perseverance in ever new beginnings," and of the action in the world of the Spirit of God breathing the new life into men.

Hidden, as to its final necessity in the heart of God, is the reason for the forthgoing of the Son, and of His sacrifice; the nature of the love that made that Sacrifice necessary: and hidden, too, is the relation of God to evil, which makes Him judge no man, yet secure that men shall themselves allot to themselves their final place in His universe.

When we ponder truths like these, when we see how superficial and thin without them religion would be, when we begin to see dimly the kind of universe they project about them, can we doubt that we have here a reliable report of Jesus' words? What if the actual form of the utterance bears traces of "passing through John's mind"—is not all that trivial? The thoughts themselves attest the Divinity of their origin.

Saturday, 22nd.

He that doeth truth cometh to the light.

We can well understand the growing amazement of Nicodemus as he listened to the conversation of our Lord, a conversation becoming probably the more open and unreserved as our Lord, Who "knew what was in man," saw in Nicodemus' eyes the look not merely of fascination, but of growing sympathy and trust. It may well be that what we have had preserved to us is but the essence of a long talk carried on the whole night through; and Godet makes the beautiful suggestion that it was not until dawn was breaking that the conversation ended, and that our Lord, rising and pointing to the dawn, gave His visitor this encouraging adieu, "Everyone that prac-

tices reality comes ultimately to the Light, and there discovers that it is not he who has been living his moral life alone, but that around him have been the enswathing arms of God." And with this beautiful, comforting message, the teacher of Israel is dismissed, never to lose the impression of the holy candor of Jesus, and steadily to grow in faith and courage till, after the tragedy of the Cross, he openly throws off all concealment, and ministers (xix. 39) to the sacred body of the Son of Man Whom he had lived to see "lifted up." "Surely," says one, "surely, he was born again!"

Sunday, 23rd. John iii. 25-36.

The character of the New Era in religion has now been sufficiently foreshadowed in these "vanguard-symbol" incidents of the enriched Home-life, of the Path cleared for Worship in the House of God, and of the Enlightenment of the Intellect upon the facts of the religious life in men and the sources of its nourishment.

And now it is fitting that the Older Era should salute the New, and make its own farewell. This is effected by a little scene in which the speakers are the Baptist's followers and the Baptist himself. The success of Jesus' preaching is reported to John; and John, manifesting an unselfish spirit of insight—which makes one wonder whether he is not entitled to the name of the "first Christian"—gives his impression of Jesus. The burden of that impression is the heavenly origin of Jesus. Because of that heavenly origin, and the content and manner of the message which it enables Him to deliver, Jesus must "increase" while John "decreases." And this remains still true: Jesus grows and grows upon men because He is "the Man from Heaven," and in His accents men hear the authentic voice of the Native of the Land that is the Home of man's holiest hopes.

On this Easter Day, let the single fact that our Lord is our Heavenly Friend become to us anew the central sacrament of our immortality.

Monday, 24th.

He that cometh from above.

Do we realize this as the veritable truth regarding Jesus? Men wrangle over His Divinity, the manner of His birth, and so on; but here meanwhile is the unmistakable fact: He cometh to us from above; when we look for Him, we look *up*. He does not speak as one of ourselves. He is "above all." Every utterance of His is a Sermon from the Mount. And every type of thought that forgets or ignores this fact is destined to be outlived and forgotten.

Tuesday, 25th.

He that is of the earth . . . . speaketh of the earth.

We have seen in the interview with Nicodemus how the Lord Jesus unfolded heavenly secrets, how He soared in a familiar flight into the heavenly places, and moved there with ease and mastery, as One Who knew. In contrast to all this was John the Baptist's message. It was a message of earthly things, not carnal nor unworthy things, but of the things that men can see for themselves, that are written on the face of the world. Thus the doctrine of the remission of sins upon repentance: is it not now obvious that to the man who truly repents there is in a genuine sense a new moral opportunity? John the Baptist had *unearthed* this truth, hidden under the *débris* of human, and especially priestly, mystifications. And men leaped to his message. But when they asked him for strength to *live* the repentant life, John the Baptist could only answer, "I baptize you with water; I cannot baptize with fire!" For this fire is a heavenly secret and cometh down out of heaven from God.

Wednesday, 26th.

But Jesus came with a message of good news, from a land He knew, of things He had seen and heard, and told of Love and of a Companioning Spirit, and of Sacrifice at the heart of God. "He *must* increase!" If any one asks us why we sing so confidently, "Jesus shall reign," let us answer that it is because He alone brings us authentic news as to the Heart of God!

Thursday, 27th.

What he hath seen.

John the Baptist had, in the severities of self-discipline, fought his way in the desert, inch by inch, to the naked truth which he went forth to preach. It was a

fragmentary message, gloriously true so far as it went. The people were fascinated by the traces the stern prophet bore, and the traces his austere message bore, of the struggle by which the message had been secured: and hence in part, the sudden "popularity" of the desert preacher.

But the calm-browed Jesus was a contrast to all this. Not with the traces on Him of the agony of search for truth, but with the regal quiet of One Who had always known, and Who was reporting what He had seen—it was thus He spoke! It is thus He speaks still. And John saw that this kind of utterance should be followed by very different results from his own. At first, the results might seem the same. "All men are coming to the Nazarene!" his followers reported in their haste. But John the Baptist knew that Jesus would not repeat the story of *his* popularity. "No man receiveth his testimony," he said. The simple *naïveté* of Jesus goes too deep. His "dogmatism," His heavenly certitude, is too direct. Men will not generally nor at once believe, though they may gather round Him.

And it is so still. The simplicity of Jesus, the air of authority about Him, seem to many men less compelling and less worthy of their attention than the labored utterances of the most recent metaphysician who has substituted a new "ism" for an old. The tentative has often an appearance more attractive and seems more final than the dogmatic. And we all know to-day about the revolt from dogma.

Friday, 28th.

But *per contra,* he that does once receive the testimony of Jesus sets his seal to this: that God is true (*real*). This is what we find in Jesus and do not find in the philosophies: the ultimate God. In Jesus we are brought into fellowship with That, nay, with Him, Who attests Himself, to and within us, as Final Reality: as John the Evangelist himself in his First Epistle says, "This is the real God, and the life that endures." We rejoice in our Master, because He has brought us *home,* and "we are in him that is true."

Saturday, 29th.

And how do we find a *real* God in Jesus Christ? By some incommunicable "mystical" experience? Yes, and no. The experience is incommunicable to the unsympathetic and uncandid heart, but it is not irrational. For the words that Jesus speaks to us come to us with the force of words spoken by the living God. Jesus knew of this quality of His speech: "the words that I speak unto you, they are spirit, and they are life." How often we have thrilled to the words of our Lord as the last words on life, and sin, and God! It is this response in us that makes for an inexpugnable certainty that in Him we have found Reality.

Sunday, 30th.

The Spirit not given by measure.

And this impression of Divinity within the words of Jesus and behind His life has within it a *uniformity* which arrests and awes. Jesus is not intermittently inspiring. He does not alternate between eloquence and bathos, spiritual power and ineptitude. The Spirit is not given to Him doled out in measures.

John the Baptist knew by painful experience the fragmentariness of his own message. His was one of the "divers portions" allotted to the prophet voices. But Jesus, the Eternal Word, is *all* God has to say, and behind every utterance of His is the Signature and Power of God.

Monday, 31st.

The Father loveth the Son.

And this in turn means that the Father has entrusted Him with His own resources, with a freedom and fullness which argue the most intimate conceivable relation between the Father and the Son—a relation so close that whoso rejects the Son, rejects the God in Him; while whoso accepts the Son, accepts and is empowered by the Divine life in Him. All this the Evangelist represents the selfless Baptist prophet as seeing clearly, and the prophet passes from the stage with this wistful utterance: he knows that, in Jesus, God's Best for men has come and been seen; but he fears that some may not care to see: and on them "the wrath of God," the gloom of the laws that work on evil unlighted by the Heavenly grace, must rest. From that "wrath" may the Lamb of God deliver us!